

PRICE 1/-

PSYCHIC SCIENCE

Quarterly Transactions of the British College
of Psychic Science Ltd.

VOL. XVI. No. 1

APRIL, 1937

CONTENTS

Frontispiece

Miss L. Lind-Af-Hageby

Editorial Notes

Hon. Principal's Letter to Members

The Death of Kitty A. *With Photograph*

Mrs. Glen Hamilton

A Critical Review of the Kabbalah

Stanley de Brath

Frederick McCarthy Stephenson

F. W. Warrick

The Process of Materialisation By the late Dr. W. J. Crawford

My Initiation in Devil Root *(With Photograph)* Nandor Fodor, LL.D.

The Pros and Cons of Trance Mediumship Ernest W. Oaten

The Psychology of Communication Kenneth Richmond

Book Tests

S. O. Cox

Tribute to Mr. W. S. Hendry

Helen Alex. Dallas

Talks with a Rishi

Mrs. Hewat McKenzie

BOOK REVIEWS.

NOTES BY THE WAY.

COLLEGE ACTIVITIES

Published Quarterly by the British College, 15 Queen's Gate, London, S.W.7,
from whom it can be purchased, or from J. M. Watkins, 21 Cecil Court, W.C.
and W. H. Smith & Son's, Bookstalls.

Single copy 1/-. Post paid 1/3. Yearly Subscription 5/- post paid.

U.S.A. Subscription \$1.25 Post Free.

Trade : E. Seale 10 Imperial Arcade, E.C.

BRITISH COLLEGE OF PSYCHIC SCIENCE

(Limited by Guarantee)

Founded by the late J. Hewat McKenzie, 1920

Incorporated 1925

Registered Office : 15 QUEEN'S GATE, LONDON, S.W.7

Telephone : Western 3981

Hon. Principal

MR. S. O. COX.

Organising Secretary

MRS. M. W. HANKEY.

President : MRS. HEWAT MCKENZIE.

Vice-President : MR. DENIS CONAN DOYLE.

EXECUTIVE COUNCIL :

MR. A. E. JAY, *Chairman*.

DR. HOWARD COULTHARD.

MR. A. N. HARPER.

MR. S. O. COX.

MISS P. JOSEPH.

LADY CURRIE (M.E.C.).

MR. CHARLES MARSHALL.

MRS. DEVENISH.

MISS NELLIE TOM-GALLON.

RESEARCH COMMITTEE :

Hon. Director : MAJOR C. H. MOWBRAY.

MRS. DEVENISH.

Honorary Members :

SIR OLIVER LODGE, F.R.S.

DR. L. R. G. CRANDON, U.S.A. DR. EUGENE OSTY (Paris).

MISS LINDA HAGEBY.

PROF. F. W. PAWLOWSKI (Mich., U.S.A.)

MR. J. ARTHUR HILL.

MR. S. G. SOAL.

MR. DAVID GOW.

MR. H. C. SCOFIELD.

REV. C. DRAYTON THOMAS.

Editor of "PSYCHIC SCIENCE," MRS. HEWAT MCKENZIE

Affiliated Societies :

The Leeds Psychic Research Society

Sheffield Society for Psychical Research

The Edinburgh Psychic College and Library

North-West Durham Centre for Psychic Research

The Leicester Society for Psychical Research

Yorkshire Psychic Society

The Cambridge Society for Psychical Investigation

THE MEDIUMSHIP OF MARIA SILBERT

by Adalbert Evian

DURING MARIA SILBERT'S VISITS TO LONDON SEVERAL YEARS AGO, SHE REVEALED HERSELF AS ONE OF THE WORLD'S BEST PHYSICAL MEDIUMS. THIS BOOK, BY ONE WHO KNEW HER INTIMATELY, SHOWS THAT HER GIFTS EXCEEDED THOSE OF
D. D. HOME

Following her recent passing, this biography of Maria Silbert's psychic life by one who lived in her family will arouse the greatest interest. The extraordinary phenomena which took place in her presence have been the subject of countless investigations by well-known scientists. Telekinesis, raps, levitation, emanation of lights from the medium, physical elongation, apports, the passing of matter through matter by linking wooden and metal chains, and even the passing of the medium through closed doors while under observation, are phenomena described in the book. There are also sworn and attested accounts of numerous sittings, of outstanding examples of clairvoyance and clair-audience, of assistance given to the police in the detection of crime, etc. Taken altogether, this is a remarkable and outstanding book on psychics and will, we believe, attract general attention.

"A book which should occupy a prominent place on the library shelves of all those interested in Spiritualism."—*Two Worlds*.

"Frau Maria Silbert is the heroine of some amazing stories."—*Star*.

"A record of experiences with one of the best known mediums in the world."—*Mirror*.

"An astonishing story of a woman medium who is declared to have walked on water."—*Referee*.

Illustrated.

10/6 net.

RIDER

PSYCHIC SCIENCE

AND

SPIRITUALISM

are fully dealt with by

"THE TWO WORLDS"

TWOPENCE WEEKLY

- CONTAINS THOUGHT-PROVOKING AND INFORMATIVE ARTICLES BY THE BEST WRITERS ON SPIRITUALISM.
- YOU CANNOT AFFORD TO BE WITHOUT IT.

ON SALE AT THE BRITISH
COLLEGE OR MAY BE ORDERED
FROM YOUR NEWSAGENT
2d. WEEKLY

By Post from the Office, 3 months, 2s. 9d.
6 months, 5s. 5d.
12 months, 10s. 10d.

- "THE TWO WORLDS" PUBLISHING
Co. Ltd.

18 CORPORATION ST.
MANCHESTER 4

*All books in print on Spiritualism are stocked by "The Two Worlds."
Orders executed promptly.*

L'ASTROSOPHIE

grande revue mensuelle d'astrologie et des sciences occultes

WORLD-WIDE CIRCULATION

Every Month : LES ARCHIVES ASTRO-BIOGRAPHIQUES
(Biographical lists with dates and hours of birth of all living celebrities).

ENGLAND AND COLONIES : 10/6 per annum. POST FREE

DIRECTOR : DR. FRANCIS ROLT-WHEELER

Cap de Croix, Nice (A.M.), France



MISS L. LIND-AF-HAGEBY

President of The London Spiritualist Alliance and The Quest Club

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

EDITOR : MRS. HEWAT MCKENZIE

Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.

VOL. XVI

APRIL, 1937

No. 1

CONTENTS

FRONTISPIECE	- - - -	Miss L. Lind-Af-Hageby	
EDITORIAL NOTES	- - - - -		I
HON. PRINCIPAL'S LETTER TO MEMBERS	- - -		6
THE DEATH OF KITTY A.	- - - - -		8
		Mrs. Glen Hamilton (with photograph)	
A CRITICAL REVIEW OF THE KABBALAH	- - -		16
		Stanley de Brath	
FREDERICK MCCARTHY STEPHENSON	- - - -		23
		F. W. Warrick	
THE PROCESS OF MATERIALISATION	- - - -		25
		By the late Dr. W. J. Crawford	
MY INITIATION IN DEVIL ROOT	- - - -		27
		Nandor Fodor, LL.D. (with photograph)	
THE PROS AND CONS OF TRANCE MEDIUMSHIP	- - -		34
		Ernest W. Oaten	
THE PSYCHOLOGY OF COMMUNICATION	- - - -		50
		Kenneth Richmond	
BOOK TESTS	- - - - -		52
		S. O. Cox	
TRIBUTE TO MR. W. S. HENDRY	- - - -		56
		Helen Alex. Dallas	
TALKS WITH A RISHI	- - - - -		57
		Mrs. Hewat McKenzie	

PRIZE COMPETITION

NOTES BY THE WAY. COLLEGE ACTIVITIES. BOOK REVIEWS.

Published Quarterly by the BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD
15 Queen's Gate, London, S.W.7.

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

Vol. XVI

APRIL, 1937

No. I

EDITORIAL NOTES

Miss Lind-Af-Hageby, a new portrait of whom we present in this issue, needs no introduction to any of our readers. She has for many years been one of the most valiant and intelligent militant personalities in our midst. Her intellectual qualities, which make her fine oratory a pleasure to listen to, are enhanced by a clear logical mind, which is in close touch with the larger world of affairs, and can place psychic facts in a fitting setting for the most acute examination. She has above all a developed intuitive sense and has penetrated deeper than many into the causes behind phenomena, and is a student of the true Mysteries.

Her distinguished work for Humanitarianism and freedom received a remarkable and deserved tribute recently from the editor of the French Journal, *L'Astrosophie*, when in defining the saints, "as those who have by their ideas and their lives changed the thought of their era," he included among modern saints the name of Miss Lind, "who has incarnated the spirit of Humanitarianism into the thought of our age."

We are honoured in having such in our midst, one who does not fear to call herself a Spiritualist, and who urges us, as she did recently, in a New Year's letter in *Light*, to justify our name, to refuse to let fear or opprobrium deter us from positive effort on behalf of our knowledge, which she looks upon as a bulwark against the aggressive atheism and militant materialism which dominate the world to-day and engender hate and active hostility between men and nations. It is a needed word.

As President of the London Spiritualist Alliance and the Quest Club, and as an Hon. Member of the College, and holding many other offices and honours, Miss Lind is a citizen of

the world, and her name and fame through word, pen, and act, are known in many lands and reach an International public beyond the reach of most.

* * *

The face of another worker many will look upon with interest, for in Mrs. Glen Hamilton we have one without whose loyal co-operation the unique work of the late Dr. Glen Hamilton might never have been accomplished. Her unfailing kindness and tact and perception, during the difficult psychical experiments and contacts with the many sensitives used in the Winnipeg work, made the results a record chapter in our recent annals. When her husband passed on, Mrs. Glen Hamilton determined that the work he had planned should be continued with the co-operation of Dr. Bruce Chown and her own son, both medical men, and already familiar with the work. It is going on, and new records may shortly be available. She is also engaged on a systematic account of Dr. Glen Hamilton's efforts to establish the fact of survival, no light task but splendidly worth doing. "Hands across the sea" to our Canadian pioneer.

* * *

Dr. Nandor Fodor, LL.D., is a forceful personality and, as the Research Officer of the International Institute for Psychical Research, has, during the last two years made the Laboratory of that Society widely known. It is finely equipped with the latest photographic and Infra-Red apparatus, and many other devices for the study and accurate registration of phenomena. Dr. Fodor spares no pains in seeking out those sensitives who will submit to such research for he is possessed of tremendous energy and enthusiasm. Psychical Research is both difficult and delicate and needs special assets in those who attempt new methods. There is no subject in which the researcher needs "make haste slowly" in face of the many pitfalls which meet him.

Dr. Fodor assimilates knowledge rapidly, and his amazing *Encyclopedia of Psychic Science* has found a sure place of reference on our shelves. His ready pen as an experienced journalist is constantly employed in making psychic facts known to a wider public through the pages of the general Press and

some of these articles have appeared in book form ; his exposition is popular as is fitting, but he never allows his public to overlook the vital importance of his facts.

Dr. Fodor has succeeded Mr. Stanley de Brath in providing a monthly News-Letter to the American *S.P.R. Journal*, which does useful service in keeping U.S.A. students in touch with British activities.

As one of the younger men whom we need to-day he is steadily equipping himself for larger service to the Movement.

* * *

Mr. Ernest Oaten is an old and valued friend of the College, and his address on Trance mediumship, published in this issue, bears important first-hand testimony to the reality of deep trance conditions, and, rarer still, reveals the sensations experienced by the medium who allows this to occur. Courage, unlimited patience, and time, right conditions in the circle, and tested other side helpers, seem to be the main requirements for those who would wear the mantle of the seer. That we ourselves largely determine the quality of the communications by our individual honesty and faithfulness is a point that cannot be too often emphasized.

Mr. Oaten is himself a fountain of common sense with a wide general experience of life both grave and gay, and he never allows "sloshy" sentimentality to be regarded as spirit utterance. His hand upon mediumship as he meets it is often severe but always kindly, and if we had wit enough we would have him at the head of a national training centre for mediumship.

* * *

Gerald Heard, whose voice many have welcomed on the Radio in his lucid expositions of present-day scientific trends, is another younger man who has for some time been giving his attention to psychic facts. In his recently published book, *the third morality* (Cassell & Co.), he reviews the perilous state of modern world thought. The old sanctions of Anthropomorphism, the belief in a personal God, have gone, and the later Mechanomorphism, the reliance on the survival of the fittest and "devil take the hindmost," has broken down all ethical convictions on which men relied ; man's unbridled nature is getting the upper hand and when his passions are

aroused every man's hand is against his neighbour ; this is what materialism has brought in its wake.

He finds in himself and sees in others the need for a new way of thinking, a new morality for the guidance of life, and instances some of the findings of Psychical Research as providing some light on the new path : such claims, he recognizes, are steadily and sometimes subtly ignored by thinkers who realise that once Telepathy, Clairvoyance, Prevision, etc., are allowed, a new world of thought must come into being with new sanctions for conduct. From this basis the author proceeds to a study of the subconscious and its possibilities to be developed by psychological training and goes on to the necessity for the practice of meditation and contemplation if we would know the heights and depths of our personality. In fact, he pleads for a general cleaning-up, which only the individual himself can undertake and for which there is warrant in all great world teachings. From this he believes there will revive within man a knowledge of the true springs of conduct towards his fellows which will rebuild a better world. "The old way comes to an end, our choice is to go on to a new state of being, or to end."

In all this Mr. Heard but corroborates what Spiritualists have been trying to say for many years but we welcome another public witness to the value of the permeation of psychic facts and to the philosophy of the spiritual life.

* * *

Members of the Royal Medical Society in Edinburgh heard with great interest on February 26th, an account by Sir Auckland Geddes who addressed them, of a friend's experience (evidently a medical man of his acquaintance), of an "out of the body" experience when seriously ill. It adds another verified record to the many we possess. The record is long and detailed and was dictated immediately after the experience by the patient, who was restored when on the verge of death.

It confirms in every respect all we have learned from others, and has the added interest that the patient "saw" many of his living friends, not with him at the moment, and described what was apparently their "auras."

"What are we to make of it?" said Sir Auckland, "of one thing we can be sure, it is not fake." "It provides a compre-

hensible background for the idea of the soul, and it seems to throw a flood of light on the meaning of soul abysses discovered by the method of Freud. It brings telepathy, clairvoyance, spiritualism and indeed all the parapsychic manifestations within the domain of the picturable . . . and most important, it makes the idea of the lifelong unity of the body and soul much simpler to grasp."

The Scotsman of February 27th, gave a full column report of the matter, which must have given the listeners furiously to think.

THE TWELFTH
Annual College Dinner

WILL BE HELD AT

THE CAFE ROYAL
ON WEDNESDAY, MAY 5th, 1937

For particulars, please write to the Secretary.

LETTER TO MEMBERS FROM THE HONORARY PRINCIPAL

A full programme for the first session of 1937 was arranged. The attendance at the earlier meetings and groups was affected by the prevalence of influenza and our members appear to be no more immune than others.

The Members' Party on January 27th was a very pleasant function. Competitions were arranged, for which prizes were awarded. Two of the competitions required a knowledge of Psychic literature and of the "controls" of various mediums. There was an advertisement competition and a photographic competition which proved very popular. Then a tray upon which were many common objects was displayed for 30 seconds as a memory test, and competitors were required to write down the names of as many articles as could be remembered. Another effort was to guess the number of peas in a bottle. The winner, a lady, guessed within three of the actual number. After refreshments had been served a tape was placed on the floor, and while looking at it through the "wrong" end of a pair of opera glasses competitors had to walk the line. Very amusing attempts were made by many, especially the men, but three ladies won applause and prizes by their efforts. Handsome gifts for prizes were very kindly provided by Lady Currie, Miss Tom-Gallon, Miss Joseph and Mr. Charles Moore, and flowers by Mr. and Mrs. Ewing.

A subscriber in South Africa writes asking if it would not be possible for good mediums, especially physical mediums to tour the Union. He says that in the small towns there is a great need for good class mediums. There is this need everywhere, unfortunately; sensitives of the highest class have no difficulty in finding in their own countries all the work they are capable of doing, and a prolonged tour would probably be a very expensive undertaking. Individual initiative has, however, often been shown. We remember the tours undertaken by Sir Arthur and Lady Conan Doyle, and Mr. and Mrs. Ashton Jonson, and recently Mr. and Mrs. E. A. Hayward and Mr. and Mrs. G. E. Wright have been similarly engaged in many parts of the world.

A correspondent in Australia has been to great pains to arrange for the proof of her identity after her passing. She has prepared one hundred sentences which are meaningless as they stand. When the time comes she is going to try to complete these sentences and say from what source each is taken. She has also buried an article, the position of which she hopes to reveal. Her list has been sealed and reposes in the College safe until such time as she is able to communicate from the next world. It must have been a great effort to memorise these sentences and I trust she will later be able to achieve her desire to convey the solution. That some sceptics will be impressed if she is successful, I entertain little hope, for they will say, that as she knows the solution, some sensitive may already have obtained the information from her mind; but she is making a laudable attempt to prove the survival of earthly memory.

The visit of Mr. E. W. Oaten, editor of the *Two Worlds*, on February 10th, for the purpose of lecturing at the College, was greatly appreciated by those who were present. The lecture is reported in this number so that those who were prevented from hearing him will obtain some idea of the interesting nature of his address.

A group consisting of seven members has commenced sitting at the College in the hope that some form of physical mediumship may be developed. More information is gained, I believe, in watching the gradual growth of mediumship than in any other way. Patience is necessary, of course, but I hope something of real value will be the outcome of this venture.

Mr. Charles Moore, the editor of *The Unknown*, has paid several visits to the College, and has presented bound copies of his Magazine to the Library. He is a man who has contacted all sides of the subject in which we are interested and we have prevailed upon him to lead one of our Discussion Teas next term.

The Coronation and the Conference of the International Spiritualists' Federation will no doubt bring many of our Country and Foreign members to London this year. They may be assured that a very hearty welcome awaits them at the College.

THE DEATH OF KITTY A.

A CASE OF SUPERNORMAL COGNITION

Reported by MRS. T. GLEN HAMILTON, of Winnipeg.

At a sitting held at the home of the writer on the evening of April 24th, a phenomenon occurred of the purely subjective type which, to those present, was a manifestation of singular significance from the evidential and experimental viewpoint. This was, generally speaking, a supernormal revelation regarding the death of a friend, Kitty A., living eighteen hundred miles away in British Columbia, and of which at the time, both sitters and mediums knew nothing.

Two mediums played a part in this transmission : Mary M., already known to readers of PSYCHIC SCIENCE through various reports published in this Journal regarding her physical phenomena ; and " Faith," a young girl-medium whose powers for producing subjective phenomena had only recently been discovered, and whose regular development had been under way only some three months. Mary M. knew Kitty well ; Faith did not know of her existence.

Two aspects of this newer mediumship require to be noted. The trance state with Faith exhibits all the ear-marks of the genuine mediumistic sleep of the more pronounced type, definitely marked stages appearing each time trance comes on. These were as follows : (a) a brief period of onset in which the subject is excited and manifests various features of a more or less hysterical nature ; (b) a period of muscular relaxation ; (c) a cataleptic stage in which there is marked rigidity of the whole body musculature ; (d) the recovery stage, which lasts anywhere from twenty to thirty minutes to occasionally an hour or more. Due to the somewhat unduly exhausting nature of this condition it had become our custom to put this young girl to bed at the end of a séance in a room by herself except for the presence of some one member of the group who remains to watch over her. Under these circumstances, as a rule she passes readily from trance-sleep into normal sleep, and from this again back to a normal or near-normal state of waking



MRS. GLEN HAMILTON OF WINNIPEG , CANADA

consciousness. Curiously enough, as a rule, it is during this recovery period or the final near-normal period that she is most responsive to supernormal influences of one kind or another. Clairvoyance, clairaudience and other forms of supersensory mental receptivity often mark this period, many of these phenomena being of a highly veridical and evidential character.

What part this played in the transmission in question we shall presently see.

Two personalities claiming to be surviving personalities also played a part in this event—my husband, the late Dr. T. Glen Hamilton, and the young woman who, it was said, had recently died, the young woman by the name of Kitty A. Each manifested three times ; each manifested through both mediums, Dr. Hamilton claiming that he himself had brought this young woman and had made it possible for her to communicate and herself make us aware of her recent death. He intimated further that she was in his care and that along with others he was making her welfare his special task.

Granting for the moment that these two were living as they claimed to be, this relationship seemed to those present who had known them both formerly, to be an eminently natural one, Dr. Hamilton having been not only Kitty's physician for many years, but also attending her mother and the members of her immediate family. The bond of friendship seemed to be unbroken. Dr. Hamilton still seemed to be Kitty's good friend and kind physician.

Still one other aspect of the case remains to be mentioned before we pass on to note this phenomenon as a whole and also in detail. This was the fact that the sitting at which this event took place was one of a series of sittings held for the purpose of obtaining eventually, we hoped, a teleplasmic extrusion of some kind sufficiently materialized to be photographed. At all these experiments one ruling was strictly enforced—a rule laid down, not by the leading experimenter, Dr. Bruce Chown, but by the leading control, Walter—namely, that no outside or non-established communicator be allowed to use for the time being the chief functioning mediums, particularly Mary M. Communications wasted psychic energies and psychic energies had to be conserved. I mention this to show why it was that the Kitty-entity was in this case apparently so often driven

away and forced to cease manifesting through the main medium.

II

Two reports covering this phenomenon will now be given : (a) a report based on one made by the writer immediately after this sitting closed ; and (b) a brief report by the Rev. W. R. Wood, covering the case so far as he knew it, and mentioning as well, his verification of Kitty's death a few days later. Following this will be given excerpts from a letter received from the deceased girl's mother, throwing still further light on other angles of this case.

REPORT A.

The usual sitters and mediums were present on the date mentioned : Dr. and Mrs. Bruce Chown, Mr. and Mrs. H. Shand, Rev. W. R. Wood, Mrs. J. F. Campbell, Mrs. T. Glen Hamilton (Lillian Hamilton) and mediums Mary M. (known also as Dawn), Mercedes, Ewan and Faith.

To our surprise, almost as soon as the sitting opened, following some preliminary bell-ringing by the control Walter, a voice spoke through Dawn in trance which seemed to be the voice of the communicator claiming to be Dr. Hamilton. His words were few but in the light of certain events to follow, significant : " Lillian, look who's here," the inference being, of course, that L. would know the communicator next to appear.

Second voice : " It's me, Mrs. Hamilton—Kitty—don't you know me ? " This second communicator appeared to be in great distress of some kind and kept on calling for her little son. Following this Walter spoke through Ewan and demanded that we send this communicator away. We could have a special sitting for her but he had other work to do and she couldn't come at this time. Spurgeon next appeared, according to Mercedes, who claimed to see him clairvoyantly, and asked the group to sing a certain hymn, Mercedes under the impression that this hymn was to be sung as a means of comforting the sorrowing entity who had just manifested. The sitting over, and as Dawn was coming out of trance, the other mediums having left the room, the Kitty communicator

again appeared. Again she cried for her child and again Dr. C. forced her to leave. All the sitters downstairs except Faith, who was asleep in a room on the second floor (Room C) and the writer, who was with her and watching her, once more our main medium was under "attack," this time not by the alleged Kitty but by a communicator who appeared to be Dr. Hamilton. Whether this was so or not, to Dawn it was a fact. She seemed to see him and hear him speak, and told her story first to the sitters in the living-room on the ground floor, and next to the writer in Room A on the second floor. Knowing Kitty well and having considerable attachment for her, Dawn's emotional reactions were most pronounced in regard to the news which Dr. Hamilton had given her and which, one could see, she believed implicitly, namely, that Kitty Alder was dead; that she had died giving birth to a child; that the child was a boy and living.

Then came the final episode in this strange drama. About ten minutes later Faith in Room C was heard to give a loud cry. The writer went to her, followed a few moments later by Mrs. Campbell, and found this medium also under attack from the Kitty personality. We found her crying and moaning, tearing her hair and saying, "Oh, I can't bear it! I can't bear it! Take me back! I didn't want to come here so soon!" Up to this point I must confess that I had not been prepared to believe that there was "anything in it." Dawn might, I thought, have been suffering from an hallucination of some sort, as not infrequently happened, we had found, when she had been subjected to an unusually heavy drain on her vital faculties prior to the coming of a teleplasm in visible form.* But now with Faith taking on this reaction I was considerably impressed, for Faith, as I have previously stated, did not know of Kitty's existence and also did not know of the manifestations just given in the other rooms.

* The reader may be interested to know that a teleplasm did appear a few sittings later. Due to the fact that it did not manifest at the spot previously predicted by the controls (within the cabinet) only a few of the cameras recorded it, and then badly out of focus. A small face was seen in the lower portion of it, but it cannot be identified. Four mediums were used to bring this mass to visibility—Mary M, Mercedes, Faith, and Ewan, the latter giving the signal upon which the flashlight was released that made the exposure. Psychically the experiment was a marked success; photographically it was not.

As the evidence for the supernormality of the whole case now shifts to Room C and to this mediumship I will at this point quote directly from my notes made at the time covering this last phase.

L.H. : " Who are you ? Tell me."

COMMUNICATOR : " Kitty—Kitty Alder. Oh, I want my little baby ! I must have my little baby ! Take me back ! "

Again her anguish is very distressing.

L.H. : " Kitty, can you tell me what happened ? "

KITTY : " No ! No ! It was all so sudden, so sudden ! "

Mrs. Campbell tries to comfort her. Her sobbing ceases and Kitty appears to leave, and other controls come, among them one who purported to be T.G.H. With a calmness that was evidential he spoke as follows :

T.G.H. : " Lillian, we got through to you. *Bring Dawn to me. She has done a magnificent piece of work to-night. She took my message correctly.* Others have helped me. I feel that I have got through to you what we set out to give. Kitty is with me and I'm looking after her. The shock has been very great to her, but she will soon be herself. You will find *it is all true.*"

A third communicator appears. He gives the name of Myers. He reminds L. that through the boy (the medium John) they had predicted the coming of more proof of survival of a mental type. This, he says, is the beginning.*

Faith passes into a brief cataleptic state, speaks for a control of great dignity, and does not recover consciousness until half an hour later, when she wakens considerably exhausted from her long period of trance-consciousness.

REPORT B.

During a sitting of the Hamilton group, Winnipeg, at the home of Mrs. T. Glen Hamilton, on the evening of Wednesday, April 29th, as the mediums were going under control a voice, apparently of a young woman, came through the medium Dawn. She appeared to be under intense emotion, shaken with crying, " Don't you know me ? Don't you know me ? . . . Kitty . . . I want my baby, oh, I want my baby ! " Then the directing control through Ewan said, " Tell her she must go away, that she may come another time, but not now. Send her away," and in a moment she was silent—apparently gone.

After the sitting closed, several of the group, and I with them, were downstairs, and soon Dawn came down and sat in a big chair. She seemed tired and leaned her head on her hand. In a minute or two she seemed to be in a semi-trance, but did not speak. Then she recovered her normal state and said to us, " Dr. Hamilton came to me just there and told me Kitty has passed over and is with them."

* This was true, but the prediction had been made by communicators purporting to be Doyle & T.G.H.

When speaking, Dawn was under considerable emotion and having told us she went upstairs where Mrs. Hamilton and Faith, a young girl medium, were. Up to this point I was a personal witness of what I have described.

Later we were told that after the sitting Faith had remained more or less in a trance condition and that 'Kitty' had manifested through her, crying as at the first. Then Dr. Hamilton spoke through Faith remarking, "Dawn has done a magnificent piece of work to-night."

Following the sitting I learned that a young woman, Kitty Alder, whom I had not known, had for some time, eight or nine years previously, been a member of the group. When she married—about 1930—the wedding breakfast was served in Dawn's home. She and her husband went to British Columbia where they have since resided. No one of the group had heard anything of her recently, and no one had any reason to think that she had died.

Two days later I learned that her brother-in-law, whom I knew slightly, was in the city. I called him by telephone. Inquiring about his brother's wife without saying anything of the sitting, I was informed that she had died about two weeks previously following the birth of a baby boy, who is living.

(Signed) WM. R. WOOD.

May 1st, 1936.

One other interlocking in this case remains to be pointed out. The Spurgeon entity manifesting to Mercedes also seemed to have a part in this step-by-step unfoldment. Kitty's mother, Mrs. Christina Alder, was also one of our previous sitters and was present during all the 1928 and 1929 experiments wherein various teleplasms were photographed, among them the four so-called Spurgeon teleplasms in each of which a face is seen that is the representation of a living face strongly resembling C. H. Spurgeon as he appeared in life.* Mrs. Alder, who has lived in Vancouver for some years now, writes (her clairvoyant faculties are well established) that she believes that she has contacted this same personality both when she is alone and when she is in attendance at certain sittings held in that locality. None of us knew this at the time of his alleged presence with Kitty during the experiment now under consideration, and when I wrote to Mrs. Alder for further particulars about her daughter's death I did not mention this incident to her. Her letter, which she has kindly given me permission to quote, strangely enough discloses that a parallel incident had occurred with her—Spurgeon again the comforter, but now for the mother.

* See PSYCHIC SCIENCE, October, 1929.

Excerpts from Letter from Mrs. C. Alder.

Dear Mrs. Hamilton : I cannot say how glad I was to get your letter and to know that my Kitty is being watched over by the dear friends, especially Doctor. No one but Kitty and myself could realize what a wonderful friend and adviser he was to us at all times. *Spurgeon, too, is always a great friend and comforter. He comes and talks with me* alone sometimes and he also speaks to us at our sittings. I have Kitty's baby and we are giving him all the love and care it is possible to give. . . . Her passing was a terrible shock to me. If only we had known how poorly equipped that country hospital was we would have brought Kitty into the city. I was permitted to see her arrival on the other side, but did not know until several hours later whose passing I had witnessed. . . . I do hope and pray that Kitty will find rest and peace and will not grieve over the earth cares. . . .

Yours sincerely,

Vancouver, May 9th.

(Signed) C. ALDER.

The main facts of the case are before us :

(a) Two mediums received the same impact the same evening ; one knew Kitty intimately ; the other had not heard of her. Both get her name in full.

(b) They function in separate rooms.

(c) Taking their work together five facts are correctly indicated : 1. Kitty A. is dead. 2. She died in childbirth. 3. The child is living. 4. The child is a boy. 5. The death occurred suddenly.

(d) Both mediums take on the same emotional reactions—the profound sorrow of the young mother.

(e) T.G.H. claims to be present and gives the bulk of the information.

(f) Through medium Two in Room C he gives irrefutable proof that he is aware that he has communicated through medium One in other parts of the house.

(g) Other discarnate personalities seem to have knowledge also of this event.

What theory can we call to our service to explain this case ? Telepathy from the mind, say, of the mother, somehow picked up by Dawn and in turn relayed to Faith, both mediums manifesting this in dramatic form, and along with this, sub-consciously creating not one but two communicators who seemingly made these facts known to us ? Or,

Telepathy between the minds of a surviving T.G.H. and Kitty

A., and the minds of the mediums, the information delivered by psycho-hypnotic processes operating upon the subconscious minds of these mediums during the narrowed consciousness of trance ?

For the writer, who has for many years now, observed many forms of metapsychical phenomena, and found the evidence cumulative and definitely on the side of survival, the latter is the more reasonable and scientific hypothesis.

The Functions of Life, by Stanley De Brath, published by L.S.A., 16 Queensbury Place (price sixpence), is a reprint of articles which have appeared recently in *Light*, and is an effort, as the author says, to contribute something out of his long practical experience towards the growth of "a sane, scientific and consistent spiritualism," which he sees growing up both within and without the Churches. It will be welcomed by many.

Prediction enters upon its second volume in the February issue under the Editorship of Mr. James Leigh, formerly assistant editor of *The Two Worlds*. It does good service in introducing many aspects of psychic interest to a popular public for whose tastes it caters, in a simple but not in a sensational way. The Editor is anxious that scientists shall attend to the proofs of survival offered by spiritualists, but asks : "Where are they ?" For their absence he is inclined to blame Spiritualists : "In their zeal to make converts of the general public they have committed the great mistake of so lowering their standards as to rebuff close, analytical research. Such a policy, however well intentioned, must eventually lead to dissolution and decay."

Other Books received

THE CONDUCT OF PSYCHIC CIRCLES. By Leigh Hunt. L.S.A. Ltd. 3d.

THRUST IN THE SICKLE. By W. C. Lanyon. Fowler & Co. 6s.

A CRITICAL REVIEW OF THE KABBALAH

By STANLEY DE BRATH

There seems to be a tendency among Spiritualists to revert to the speculations of this renowned system of theosophy which claims to have been transmitted by patriarchs and prophets ever since the Creation of Man. I think it may be interesting to examine this document, which exerted an enormous influence upon the Christian Church from the 12th to the 15th century of our era.

"Its cardinal doctrines embrace the Nature of the Deity, the divine emanations or *Sephiroth*, the creation of angels and men, their destiny, and the import of the revealed Law. According to this esoteric doctrine, God, who is boundless and above everything, even above being and thinking, is called En Soph. He is the space of the universe containing all, but the universe is not His space. In this boundlessness He could not be comprehended by the intellect or described in words, and is therefore in a certain sense, non-existent. To make His existence known and comprehensible, the En Soph had to become creative and active. As creation involves intention, desire, thought and work, and as these are properties which imply limit and belong to a finite being, and moreover as the imperfect and circumscribed nature of this creation precludes the idea of its being the direct work of the infinite and perfect, He became creative through the medium of ten Sephiroth or intelligences, which emanated from Him like rays proceeding from a luminary." (*Encycl. Brit.* xv. 620).

The Kabbalah attempts to show to man, not the Godhead, but the veils of symbolism which hide the Eternal: Firstly, as the inmost depth to which human intuition can pierce, Negative Existence, wherein lies all creative potency. Secondly, the Limitless, the Unconditioned, whether by Time, Space, Matter, or Attribute—Pure Being. Thirdly, and lastly, the ocean of limitless glory, the streaming Energy that is the Life of the world, the all-embracing, all-pervading, all-sustaining, uncreated Light.

These are not God, but are the cloud-veils that conceal Him. From thence emanate the living attributes of God,

concentrated and combined in His more comprehensible forms, as in Tetragrammaton—IHVH—Iaveh (Jehovah)—whose name is said to be unpronounceable by man, but whose image is reproduced in successively feebler degree in the four universes of which man is cognisant : in the celestial or divine ; in the spiritual, as moral nature, love and righteousness ; in the ethereal as truth (or Reason, the organon of Truth) and in the material world as Beauty. The idea that underlies the whole is that of correspondence between the orders of Existence, each being the expression of the next higher ; and this is the final outcome of the theology of the most vigorous-minded people on earth, whose books, but not their understandings, have been adopted by the Christian nations.

In the first book I published—*Psychic Philosophy*—I summed up this aspect of the Kabbalah in which I thought to get light on Spiritualism as under :

There are four universes, or orders of existence, cognisable by man—the Divine or Archetypal, which is the origin of all—Atziloth. Thence proceeds the world of Creation, the celestial world of heaven, also called the Throne, or Briah : its powers are more limited than those of the Divine Archetype, but are of the purest nature, without admixture of Matter. This world gives rise to the world of Formation, the ethereal Universe—Jetzirah—the abode of angels of less pure substance, but still devoid of matter. Finally from Jetzirah emanates Asiah, the material universe, limited by Space and Form.

Man belongs to each of these worlds—by his body and his animal life (Nephesch) ; by his soul or mind (Ruach) ; by his spirit (Neschamah) ; and by the Idea of God in his spirit (Chiah).

The Nephesch is immortal by the renewal of itself through the destruction of forms ; the Ruach is progressive through the evolution of ideas ; the Neschamah is progressive, without forgetfulness, and without destruction. The soul is a veiled light, Light personifies itself by veiling itself in a body, and the personification is stable only when the veil, (the body or realisation) is perfect.

(Spiritualists will readily perceive here the more familiar “body, soul and Spirit” of common diction.)

Now from whence is this profound theology derived ? Why

was it dethroned from the high position it occupied under Pope Sixtus IV (A.D. 1471), who exerted himself to have Kabbalistic writings translated into Latin for the use of divinity students?

The Old Testament was held to be literally inspired, every word and every letter in the Hebrew version being dictated by God, acting as Iaveh. The first word in that O.T. is BRASHITH, and the commentators used the letters of that word to make sentences, thus:

Berashith Rah Alhim Sheyquebelo Israel Torah—"In the beginning the Elohim saw that Israel would accept the Law." Or,

Ben, Ruach, Ab, Shaloshethem, Yechad, Themim—"The Son, the Spirit, the Father, their Trinity, Perfect Unity."

Many similar sentences could be, and were, composed by Pico de Mirandola and other Christian enthusiasts and were supported by the mediæval idea of the Bible as the actual words of God. That is the first kind of "Notariqon," as this system of transposition was named.

The second kind is the reverse of the first: the initials and final letters are taken, and from them another sentence is built up. Thus, from the initials and finals of the words *Mi Iaulah Leno Ha-Shamayima*. "Who shall go up for us to heaven?" (Deut. xxx. 12), are formed MILH, Milah, "circumcision," and IHVH, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven. Which seems a fine piece of learned nonsense!

Another mode of treating the Bible was called *Gematria*. To explain this we must remember that the Hebrew letters were used to designate numbers: Aleph stood for 1; Beth for 2; Gimel for 3 and so on; Yod stood for 10. Hundreds, by the final forms of Caph (K) for 100; Mem (M) for 200; &c. Thousands were denoted by a larger letter at the head of a line.

The words AChD, Achad, "Unity," and AHBH, Aheba, "Love," are each 13; for A = 1, Ch = 8, D = 4, total 13; and A = 1; H = 5, B = 2, H = 5, total 13. This was applied to hundreds of words, and this was supposed to be a method of getting by occult processes to the inner meaning of many phrases, and the connection of one word with another.

It is difficult to imagine that great philosophers should have devoted themselves to such childish notions ; but they did. All this falls to the ground with the idea of Divine literal inspiration of the Hebrew Bible, which still persists, its many errors and mis-statements notwithstanding. Many of our own " occult " methods are equally foolish.

I have drawn these instances from my own copy of the *Zohar*, which is a translation of Knorr von Rosenroth's Latin version, the cruder parts of it being left in the original Latin.

Now how are we to account for the real mysticism—an exalted metaphysical system which no modern Theosophy has improved upon—being drawn from such babyish modes of interpretation, all of which rest on false premises—the literal inspiration of words and phrases, and the anthropomorphism which makes even the secondary Deity, Iaveh (Jehovah), a vast man inhabiting the sky, with human parts and organs ?

Because the subconscious mind, which is the mind of the soul, can use every mode of what we call normal mentation to reach a conclusion which the sub-conscious perceives. That is evident even from the procedure of the African medicine-man. He does actually reach correct information in many cases from throwing his " dol-ossen " or grigris. It is evident from our simple mediums who can see the future in coffee-grounds and tea-leaves. Such revelations are always of trifles, but they are made, as I have myself seen on several occasions. We had a little cook who was an expert at prediction by the tea-leaves at the bottom of a cup. My daughter had recently become engaged, to her present husband, and we had an oldish master at the school, an excellent fellow but rather prim in his manners. I interchanged his cup and my daughter's. Cookie looked into the cup she imagined to be Mr. T's, got very red, and refused to say what she saw. When pressed, she said, " It is full of kisses." Mr. T. looked very confused, and we all burst into hearty laughter. It is noteworthy that the interchange of cups did not alter her perceptions. It scarcely needed Messrs. Hare's *Who Wrote the Mahatma Letters?* to show that Madame Blavatsky's powers were at least equal to those of the Hebrew sages who constructed the Kabbalah.

Is there no less-irrational method of getting beyond materialistic crudity ? Yes, there certainly is.

Casting our eyes back over the twelfth to the fifteenth centuries—they were the years of the religious wars and of the establishment of the Inquisition—Pope Sixtus IV, probably reinforced by Kabbalist studies, appointed Torquemada Grand Inquisitor in Castile. About 2,200 persons were burnt alive and 17,000 saved their lives by giving up their property. Obviously Kabbalism, for all the perfection of its theosophical system, had no practical civilising influence. It disregarded the plain duty to do as we would be done by, for a maze of refined speculation. “*Qui veut faire l'ange, fait la bête.*”

In our modern day, the ordinary (exoteric) Christianity, founded on the creeds and the Church Councils and the direct (but not literal) inspiration of the Bible and the anthropomorphic constitution of the Deity, has premises very similar to those of the Kabbalah. It is taught to children somewhat as under :—

God created the world as we see it in six days. Man was perfect, he fell by disobedience to the Divine command. The earth brought forth thorns and thistles : it was cursed for his sake. The world got worse and worse. God drowned it all except for eight persons. Animal life was preserved in the Ark. Languages originated at the Tower of Babel, lest men should get to heaven in the sky. God chose the Israelitish nation to receive the deposit of truth. He made a covenant with them. He delivered them from Egypt by a series of stupendous miracles. He gave them the Law amid the thunders of Sinai. Nevertheless they forgot Him. He sent them prophets whom they did not heed. In due course the Second Person of the Trinity was born of a virgin to save the world from hell and the Devil. He died on the cross as “a full, perfect and sufficient sacrifice for the sins of the whole world.” The dead are sleeping in their graves till the Last Day, “when all men shall rise again with their bodies and shall give account of their own works, and they that have done good shall go into life everlasting and they that have done evil into everlasting fire.”

This is practically all false. Esoteric Christianity is practically not esoteric at all, in the sense of being in any way a secret doctrine underlying its popular forms. Since the nineteenth century far less attention has been paid to this view

of the inspiration of the Bible than to its claim to be a guide to Morality. That Morality is now seen to be its most distinctive feature, far more marked in the New Testament than in the Old. It is the precept and example of Jesus Christ. In other words, we have come to perceive that the O.T., due to the labours of the Rabbis after the Return from Exile, begun in 475 B.C., is a dramatic history of the Hebrews, beginning with the ancient legends, and going on to the normal history of the nation.

If we interpret it by our normal mind on the premises stated above, we get the form of Christianity which I have called 'exoteric', but there is no 'secret doctrine' embedded in it requiring to be discovered by Kabbalist or any other methods. But if we realise that the truth manifest even in the legendary stories is the all-importance of Righteousness, we shall see that this is perceived partly by the mind of the soul and partly by the mind of the spirit "in which latter alone can we make contact with the Father of All" as my own Teacher told me.

This is the true esotericism—the 'hidden meaning'—which is only 'hidden' from the materialistic mind which takes the stories of the O.T. as literally true.

Advancing physical science and Spiritualist phenomena have in many cases (though not yet generally) opened our eyes to the real existence of a world of Energy inter-penetrating the world of Matter, the first inorganic, and the second organic and alive. We have yet to perceive that above and within the impulse of Energy is the world of Life. This last is the world of Spirit; and by the mind of the spirit we can penetrate the mystery, which is, after all, a very open secret. This idea of simple Morality—the doing as we would be done by—has been proclaimed from remote ages, and all the long series of persecutions, wars, and bloodshed are simply due to inflections of its teaching.

Does this seem too simple? It has been well said that men do not understand the work of Nature because it is too simple. The idea of an internal Directing Power, internal to Energy and internal to Life, is not an idea beyond our comprehension, though its *method* is recondite. It is universal. It is understood in practice by all nations save when they are maddened

by the suggestions of materialistic minds. The present state of Europe is proof enough.

Mr. Hannen Swaffer in his speech at the Annual Dinner of the British College of Psychic Science on May 13th, 1936, said :

" I am one of those who not only believe, but know, that it is Spiritualism which, more than anything else is, in the end, destined to break down all that class and racial antagonism which are the real causes of war and of all the troubles of the world. We are not English, or Norwegian or German ; we are just Spiritualists, and when Spiritualism with its universal message has broken down all the differences, then, and not till then, can the reign of peace come to earth."

M. de Meck, in responding, said :

" I have lived many years in different countries which all suffer from sad disharmony, and this fact makes life more and more difficult and more and more inharmonious. Now the Spiritualists with their conviction of life after death and with their spirit of brotherhood and friendship, are those who, I think, can bring the world into harmony. . . . The spread of Spiritualism is extraordinary, and this is a sign that Spiritualism will perhaps save the world from the dreadful catastrophe to which we are going slowly but surely, if the materialism which is prevailing now, especially in the white races, does not change into Spiritualism and into belief in higher spiritual laws."

This is a recognition of the grand truth which is truly " hidden " in all religions till they can dispel the clouds of symbolism by which it is obscured. Jesus revealed the Continuity of Life, and Spiritualism confirms that manifestation by present-day facts.

(Many occult students use the *Tree of Life* for purposes of concentration, and Dion Fortune's book, *The Mystic Quabalah* (Williams & Norgate, 10s. 6d.), provides a lucid guide for the modern student. This able student has found the study of the Quabalah of immense service to herself in her studies of inner consciousness, and is able to make a difficult subject approachable to others.—Ed.)

FREDERICK MCCARTHY STEPHENSON'S WORK IN PSYCHICAL RESEARCH

By F. W. WARRICK

Mr. F. McC. Stephenson became interested in psychical research through a letter of introduction to Dr. Crawford.

Dr. Crawford received him very kindly and took him to a Goligher Circle sitting which was taking place the same evening. This was in 1918. Mr. Stephenson wrote me the next day: "I was with Dr. Crawford. I have seen and heard the most extraordinary phenomena. I am convinced that what I have seen and heard is impossible by fraud. I saw the table levitated and turned over. I sat on the table and was thrown off. I felt the psychic force on my ankles and raps were given (by request) on the soles of my boots while I was sitting on the table. I tried with all my strength to push the table (Mr. Stephenson was a strong heavy man) towards the medium. I then tried to pull it away, but in each case the psychic force was stronger than mine, although the perspiration rolled off me in the attempt. The force appears to take the form of a series of rods with suckers at the end of them. The whole situation was wonderful and beyond my power to describe."

Thereafter he had several sittings at the Goligher Circle in Dr. Crawford's lifetime. On the sad death of the Doctor, Mr. Stephenson arranged, on behalf of the late Dr. Crawford's literary executor, for a test sitting to be held with Kate Goligher. A full description of this is given in *Psychic Research Quarterly*, October, 1920, also in the Appendix to Dr. Fournier d'Albe's *The Goligher Circle* which latter book contains photographs of what appeared. One of these photographs is particularly evidential, namely, Fig. 7A, when the substance appeared on Kate Goligher's lap, for Mr. Stephenson was standing as close as possible to her chair, the red light was on and he was looking down at her so that he could see any movement by her or any object thrown on to her by any of the sitters; the photograph showed some white substance on the medium's lap. The position of Mr. Stephenson's feet is seen in the photograph in *The Goligher Circle* below the one referred to.

Mr. Stephenson was in the habit of visiting Belfast at least three times a year and kept in touch with Mrs. Crawford, and the Goligher Circle with the idea of arranging for further sittings to substantiate and perhaps extend Dr. Crawford's results, but Kate Goligher married and sittings were distasteful to her, which one can understand considering the unpleasant controversies which rage round mediums for physical effects.

Mr. Stephenson was a very popular man with a charming manner and was *persona grata* with the Goligher Circle ; within the last few years Mr. Donaldson (K.G.'s husband) persuaded his wife to give a few sittings for photography with infra-red rays, which do not produce the same shock to mediums as does white flash-light. Mr. Stephenson assisted at some of these and sent accounts of them to the British College of Psychic Science (B.C.P.S. QUARTERLY, January and July, 1936 and January, 1937). To those interested it may be useful to know that in the S.P.R. library there is an album (R. 205) containing all the original photographs and some enlargements of them obtained by Dr. Crawford. Dr. von Schrenck-Notzing, of Munich, also had a complete set sent him.

Mr. Stephenson had some fifty sittings with Mr. Hope of Crewe, and by his perseverance certain interesting results were obtained, especially surface marks on the sensitive films* which he described and illustrated by lantern slides at a lecture which he gave at the L.S.A. in April of last year ; these may help towards a solution of the puzzling problem of psychic photography.

Mr. Stephenson was about sixty years of age when he was fatally injured in a motor accident. He was a zealous unbiassed recorder of psychic facts which came his way, with the hope of contributing something towards the understanding of the mysterious phenomena which he witnessed.

*[In this work Mr. F. W. Warrick collaborated and as these surface marks have not been mentioned or illustrated in any publication in this country we think pictures and particulars of them suitable matter for our Quarterly. Mr. Warrick has promised an article on the subject for the July issue, to be illustrated by blocks which he has most kindly offered for our use.—ED.]

THE PROCESS OF MATERIALISATION

By the late DR. W. J. CRAWFORD

[The following letter which I am allowed to use through the kindness of Miss H. Alex Dallas, though written some years ago, is valuable to psychic students as indicating the line of thought of one of the greatest inquirers of our time on the most wonderful happening in Nature, the fact of materialisation, the process of which Dr. Crawford had such unique opportunity to study through his work with Kathleen Goligher and her circle.—ED.]

1 Brookvale Terrace,
Sydenham, Belfast.
April 27th, 1916.

DEAR MISS DALLAS,

. . . With regard to the cuttings you sent!—Your theory that ionised particles may be the nuclei round which condensations are found, which form the basis for the phenomenon of materialisation, is not absurd by any means. I don't think it is correct, but it is a theory that you need not be ashamed of. Recent discoveries in radio-activity are so astounding that no one can say with anything approaching certainty what is and what is not.

Although I do not think there are any ionised particles abroad in the séance room, I feel pretty confident from long and close observation that energised particles of some kind are there. I think at present that these particles are driven from the human nervous system and that their energy is a form of chemical energy—the energy that to the spiritualist is known as “magnetism.” In fact I think that at all physical séances the first process applied by the spirit operators is the filling of the room by a shower, as it were, of these particles. Unless the room and atmosphere is thus filled phenomena cannot be proceeded with. I promise myself an interesting time this summer in endeavouring to learn something certain as to what the particles consist of and what form of energy they hold. There was an interesting article in *Light* of 22nd inst., by Mr. Sharpe on the matter.

There is nothing approaching an electric current in the séance room. If the particles are in reality present they are

driven directly off the sitters by some kind of stress applied to the nervous system.

Therefore, while I think at a first glance that your theory is not so bad, yet I also think that it would be wise not to press it until we learn a few definite facts. The phenomena of materialisation is so tremendous a problem, that it is no exaggeration to say we know practically nothing about it at all. . . .

Yours very truly,

W. J. CRAWFORD.



PRIZE COMPETITION

The following letter appeared in *The Observer* of 14th February, 1937. How would a psychic student answer this?

Why Do Ghosts Frighten?

I have been reading Lord Halifax's collection of ghost stories, and have been struck by one point. Why, in all the ghost stories, is it always the man who is afraid and never the ghost? The only scared ghost I can think of was in one of Mr. Wells's early short stories, and he was only afraid because he could not find his way back into spirit-land.—
C.L., *Manchester*.

The Editor offers prizes of two books on psychic or related subjects, the first 10/6, the second 5/-, for answers considered most satisfactory. Such answers should not exceed 250 words in length, and should reach the Editor, B.C.P.S., 15 Queen's Gate, S.W.7, not later than May 1st, marked Competition. The result will be announced in the July issue. The Editor's judgment to be considered final.

it with a ribbon—and was twisting his necktie tighter and tighter on his own neck.

What mattered to me was that under the effect of the drug in the peyotle root natives are said to become clairvoyant and able to find lost objects or to track down thieves.

I wanted to find out the truth of this, and I persuaded three doctors of a London hospital (the name of which, for reasons of red tape, I am advised not to mention) to inject me with three-tenths of a gramme.

FROM NOTEBOOK

I shall omit the description of the medical tests to which they subjected me, and begin by quoting entries from my own notebook :

- | | |
|---|--|
| 9.45 a.m.—Injection in the lower arm. | 10.30 a.m.—A fourth doctor comes into the room. I could not be interested in him ; not in any-one. I am sinking into a delicious stupor. |
| 9.55 a.m.—Slight palpitation, shaky feeling, lump in the throat. | 10.35 a.m.—Stupor increases. But for the pain in my arm I could go to sleep. |
| 10.5 a.m.—Slight nausea. | 10.40 a.m.—Drowsy, but eyes open. |
| 10.10 a.m.—I shall be sea-sick. | 10.45 a.m.—I almost sleep. Rows of glowing pins, crimson, red and green, heart or eye-shaped things swim before me. |
| 10.20 a.m.—I was. | |
| 10.25 a.m.—I am lying on the sofa, covered up with two rugs. A haze comes between now and what has happened before. My arm hurts acutely. | |

At this stage I was asked to get up and do some vision tests in a distant room.

In the same coloured drawings which had been shown to me before the injection, I could now see a surprising number of fanciful images : demons, witches swept and tossed by wind, monkeys, a club-footed rabbit, cherubs, heraldic bears, a headless woman, etc. I knew they were imagination-images, and that they were only there because I was deliberately looking for them.

Returning, the corridor seemed endless, and the march lasting for hours. I was tucked in on the sofa. I closed my eyes, and gradually there began to unfold before me a panorama of visions, the grandeur of which makes all attempts at description futile.



NANDOR FODOR, LL.D.

Research Officer of The International Institute for Psychical
Research

MY INITIATION IN DEVIL ROOT

By DR. NANDOR FODOR, LL.D.

[Dr. Nandor Fodor, the Research Officer of the International Institute for Psychical Research, is not lacking in courage, and this personal adventure reported to me within a day of the experience before the effects had completely worn off, is a testimony to his determination to 'prove all things.'—ED.].

The extraordinary things that happen only to others sometimes pall upon the keenest investigators.

It is necessary that they should somehow have their own mystic adventures to keep their interest alive.

But spontaneously visions or clairvoyant experiences may not occur to an investigator at all, or at best once or twice in a lifetime.

Can one produce them experimentally? Drugs that induce religious ecstasy or are used in initiation ceremonies suggest a means, provided they leave consciousness and the power of observation unimpaired.

In course of my inquiries I succeeded in locating in a London hospital the only small quantity of mescaline in England.

POISONS BRAIN

Mescaline is a synthetic product, a rare alkaloid which was discovered by L. Lewin, a famous German toxicologist in the peyote root (also called peyote and muscal button).

The peyote is a cactus-like plant which grows in the mountains between Mexico and North America.

At one time it was called the diabolic root, and official efforts were made to suppress the indulgence in it.

The drug which the root contains produces an acute psychosis. In other words, *it poisons your brain.*

In psycho-pathology it is used for the study of mental derangement.

The late Dr. Hans Prinzhorn, of Germany, would have strangled himself in mescaline stupor were not a doctor keenly watching him.

Under the effect of the drug he saw a little lizard-like animal oscillating in all colours in front of him. *He wanted to strangle*

it with a ribbon—and was twisting his necktie tighter and tighter on his own neck.

What mattered to me was that under the effect of the drug in the peyote root natives are said to become clairvoyant and able to find lost objects or to track down thieves.

I wanted to find out the truth of this, and I persuaded three doctors of a London hospital (the name of which, for reasons of red tape, I am advised not to mention) to inject me with three-tenths of a gramme.

FROM NOTEBOOK

I shall omit the description of the medical tests to which they subjected me, and begin by quoting entries from my own notebook :

- | | |
|---|---|
| 9.45 a.m.—Injection in the lower arm. | 10.30 a.m.—A fourth doctor comes into the room. I could not be interested in him ; not in anyone. I am sinking into a delicious stupor. |
| 9.55 a.m.—Slight palpitation, shaky feeling, lump in the throat. | 10.35 a.m.—Stupor increases. But for the pain in my arm I could go to sleep. |
| 10.5 a.m.—Slight nausea. | 10.40 a.m.—Drowsy, but eyes open. |
| 10.10 a.m.—I shall be sea-sick. | 10.45 a.m.—I almost sleep. Rows of glowing pins, crimson, red and green, heart or eye-shaped things swim before me. |
| 10.20 a.m.—I was. | |
| 10.25 a.m.—I am lying on the sofa, covered up with two rugs. A haze comes between now and what has happened before. My arm hurts acutely. | |

At this stage I was asked to get up and do some vision tests in a distant room.

In the same coloured drawings which had been shown to me before the injection, I could now see a surprising number of fanciful images : demons, witches swept and tossed by wind, monkeys, a club-footed rabbit, cherubs, heraldic bears, a headless woman, etc. I knew they were imagination-images, and that they were only there because I was deliberately looking for them.

Returning, the corridor seemed endless, and the march lasting for hours. I was tucked in on the sofa. I closed my eyes, and gradually there began to unfold before me a panorama of visions, the grandeur of which makes all attempts at description futile.

BRILLIANT FLASHES

Occasionally I opened my eyes and I had the sensation of brilliant flashes.

The faces in the room lit up and went dark. It was like seeing by flashes of lightning.

I heard the doctors talking amongst themselves. Once or twice, to prove that I was fully conscious of what was passing, I interrupted them.

I heard the telephone ringing. It was my wife inquiring how I was. I remembered my promise of a clairvoyant test. I was supposed to try and see what she was doing at a distance. It seemed too puny and insignificant, for the thing which I was experiencing was vast.

I saw a green field inlaid with deep orange streaks. I described them as terracotta. It reminded me of heraldic designs. I spoke of Nankin dishes. It seemed to correspond to my ornamental sensations.

SEA OF COLOUR

I remarked on geometry. Lines were extending in various directions and forming scintillating architectural shapes.

Was it, I wondered, the idea of Design in the Universe which was breaking on my consciousness? The thought was followed by realisation.

Colour and movement was everywhere. Things were swaying and waving. I compared the panorama to the moving floor in an amusement park.

It was only colour when I looked at it closely, though when I looked at it I did not see it. I felt it. I lived it.

It was a sea of colour, and to bathe in it was the only worthwhile sensation. It seemed to be the ocean of life where one is perfectly happy and at rest, where there is no curiosity—just a state of bliss.

Things swayed and danced to a rhythm which I could not understand. I mumbled to the doctors that this is what I should have expected. I am not musical, but there was a tune somewhere and I asked: Who is playing that tune?

Immediately, it was the player of the tune who alone

mattered. You dance to the tune. That is all you have to do. As long as you do that, you are all right.

All that we have, all that we hold, I heard myself uttering, is ephemeral, the thing of the moment, of no lasting value.

The important thing is to build and not the building. It does not matter what you build as long as you keep on building. The building wrecks your dreams. It freezes them into stone, it destroys them.

You must not build with bricks which are dead. You must build with dream stuff which is alive. To build is to imagine and will and will.

WAVE OF LIGHT

The architectural visions swept me off into a blaze of barbaric splendour. Huge towering structures reared up. I described them as reminiscent of cyclopean remains. They were not real. They were suggestions in my mind. Who suggested them ?

Sitting figures, Buddha-like but immense, vaguely reminding me of the Valley of Kings in Luxor, took the place of the buildings. The posture suggested reverence. I grew emotional and tears flowed down my cheeks.

I spoke of altars. I saw none. But the idea dropped into my mind. As soon as it was there, it shaped the dream. I still saw no altars, but I felt tremendous Gothic arches rising, and was conscious of the urgent need of worship and adoration.

It was similar with light that pervaded all, that lit up the darkness even of dead universes. I asked : Who is shedding this light, where is its source ?

I was carried away by a wave of emotion. I spoke of angels singing, of a heavenly choir. I saw no angels. I heard no choir. But it was the only form in which I could express my sensations as to the immensity and meaning of what I visualised.

I saw life, or a spark of life, shot out into the void and be lost in darkness. Yet light, invisible light, was playing around it. It was not lost sight of despite the awful loneliness of the pilgrimage it had to make in descent and ascent.

I saw silhouettes. Light was playing behind them. I under-

stood that light was giving them a meaning. Without it they cannot cast shadows, they do not exist.

I saw a column with many facets majestically turning around.

I grasped the meaning that the facets correspond to emotions ; they are aspects of the universe, the personal appeal.

“ SWIM ALONG ”

I was swimming along in a current of life. It was the life current of the universe. I was distinctly apart and conscious of being apart, yet in it. There was no outside. All was well. All one had to do was to swim.

As I opened my eyes I heard myself murmuring :

“ Swim along, just swim along, make waves in the sea. That is all that is wanted. That is all.”

One of the doctors took me home and told my wife to put me to bed. I was still under the effect of the drug and talked like an intoxicated man.

Yet I had a complete mastery over my faculties. I knew that the doctor had to bring me home. I could have come home alone but I would not have. I would have gone into the first place where I could sit down and tried to slip back into my visions.

I realised the danger of it too well. One must not yield to a desire to lose individual existence and live on a cosmic plane.

While in the car I asked the doctor to make a solemn promise that never again, no matter how much I pressed him, would he give me the drug.

Not that it would have been habit-forming. The drug is not of that type ; but the experience was too vast, too overwhelming, something too full of exquisite joy and pain to be endured again.

I slept for two hours. Then I got up and hammered out on my typewriter all that I remembered. It is only a fraction of what I experienced. It is rendered in an incomplete and fragmentary manner. Even at that, it would require the genius of a great poet to do it justice.

I was nervously exhausted for a week. In the afternoon hours, about the time when I came round from the mescaline stupor, I suffered from melancholy.

I felt regret and sorrow. I had been to the Garden of Eden and I made myself an exile. The memory of the revelations behind the wall through which I may not enter again was a burden which I feel I shall always carry.

[To compare other recorded experiences of a like nature readers who are interested might look up the chapter on Mysticism in Prof. Wm. James' *The Varieties of Religious Experience*, in which many types of ecstasy are fully discussed (the book is in the College Library).

The writer speaks of certain marks which characterize true mystical consciousness; *Ineffability*, the subject of it says that it defies expression, that no adequate report of its contents can be given in words, its quality must be directly experienced, it cannot be imparted or transferred to others.

Again to those who experience them, these states seem to be states of *knowledge*, states of insight into depths of truth unplumbed by the discursive intellect, illuminations, revelations, full of significance and importance, all inarticulate though they remain. Two other qualities are usually found, *Transiency*, half an hour or at most an hour or two, seems to be the limit, and *Passivity*, as if the subject's own will were in abeyance and sometimes as if he were grasped and held by a superior power.

Some memory of the content of the illuminations always remains and a profound sense of their importance, as a rule they carry with them a curious sense of authority for after-time. The experience of Tennyson, of J. A. Symonds and of many of the well-known poets and religious mystics are given and the family likeness commented upon, and those who in contact with Nature in its beauty or awe-inspiring qualities, have been carried out of themselves.

Prof. James made some observations himself on the influence of nitrous oxide intoxication in inducing such states, and says, "One conclusion was forced upon my mind at that time and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different; we may go through life without suspecting their existence, but apply the requisite stimulus and at a touch they are there in all their completeness; definite types of mentality which probably somewhere have their field of application and adaptation."

The experience of trance states well known to Prof. James through his contacts with the medium Mrs. Piper, provides him with other instances, and he received many letters from correspondents dealing with the effect of anaesthetics. Some hold that though the experience has been a revelation, it is, if anything, non-emotional, flat; they have a profound sense of the past, of timelessness, as if travelling on a journey which was accomplished before they set out. One writer under the effect of ether, felt as if in the hands of a great Presence, a Being or Power. "In that moment the whole of my life passed before me, in-

cluding each little meaningless piece of distress, and I understood them : this is what it had all meant, this was the piece of work it had all been contributing to do." Dr. Bucke, the author of the classic on the subject, *Cosmic Consciousness*, says, out of his experience, " The vision only lasted a few seconds, but I saw that the Universe is not composed of dead matter, but, is on the contrary a living Presence, I became conscious in myself of eternal life, that view has remained and never has, even during periods of deepest depression, been lost."

" You cannot argue as to these experiences," says Prof. James. " *They are*. But however achieved, and although they wield no authority, except upon the recipient, they tell us at their best of the ideal, of vastness, of union, of safety and of rest. They offer us *hypotheses*, which we may voluntarily ignore, but which as thinkers we cannot possibly upset. The supernaturalism and optimism to which they would persuade us, may, interpreted in one way or another, be after all the truest of insights into the meaning of this life."

All this has a profound bearing on such an experience as that of Dr. Fodor. He voluntarily submitted himself to it and did not wish it repeated ; the mystics, on the other hand, attained ecstasy as a result of aspiration and contemplation of the Divine, longed for its recurrence and were mostly denied. Between those two aspects lies the mediumistic state, implying a voluntary trustful passivity of the outer consciousness under proved guardianship, which leaves the way open for our own friends to provide comfort and for more advanced teachers to inspire and exalt. It depends on how our own being has been prepared as to whether we too can reach the heights. But wise psychic study reveals the steps, only discovered by accident by many who have gone before ; it is for us to use this " Jacob's Ladder " of knowledge which may stretch from such terrible revelations as those recorded by De Quincey to the angelic visions of St. Theresa, all depends on the quality of soul which perceives. We need purpose and true dignity in ourselves to ensure that worth-while messages may be communicated to our fellows.—ED.]



THE PROS AND CONS OF TRANCE MEDIUMSHIP

By MR. ERNEST W. OATEN (*Editor, "The Two Worlds."*)

A Lecture given at the British College of Psychic
Science on 10th February, 1937

In the Chair : Rev. C. Drayton Thomas.

MR. OATEN :—

Mr. Chairman, and friends, I hope my Chairman hasn't over-rated my abilities. He says there is not much about mediumship which I don't know. Well, I think this week is the forty-fifth anniversary of my first séance. It was in February, 1892 that I attended this, and there are very few phases of mediumship that I have not witnessed, while, as has been said, I have practised several. When, however, he suggests that I know a lot about it I am afraid he is making a mistake. The further one goes in this investigation the greater are the problems which arise, and while it is perfectly true that in the vast domain of mediumship there are certain broad-tracks which have been mapped out, yet, in the main, mediumship is still a country largely uncharted. The details and minutiae of mediumship always evade us; so much so that I frequently have found myself wondering whether there is a distinct effort being made on the Other Side of life to keep us in ignorance, lest we should abuse our knowledge.

TRANCE CONTROL

Now I want to talk to-night about trance control, and if you ask my credentials, my ability to speak on it, I can only say that I think I have heard the best trance speakers that this country has had in the last forty years, I have helped in the development of a few dozen, and for sixteen years I practised deep-trance mediumship myself, speaking from many platforms up and down the country from Dundee to Plymouth, generally taking my subject from the audience and never once having the slightest idea of one word of these addresses.

I want you first to realise that trance control is as old as

history, certainly as old as religious history. It has always been associated both with religion and with philosophy. It has been accompanied by warnings, prophecies, religious ecstasy and a number of other aspects associated with poesy and religion in general. The numerous references in the Old Testament, such as, "The Lord entered into me," "taking possession," "lifted me off my feet," "lifted me up," as one prophet says, "by the hair of the head," and so forth, are but types of what may be found in all the religious histories of the world.

Some years ago, interested in reading Dr. Rhys Davids on Buddhism, I was very much struck by one passage which laid down the "seven stages of trance" recognized by Buddha. I found myself not exactly able to agree with Dr. Rhys Davids from my own experience (or at least his interpretation of Buddhistic teaching), but I am satisfied that there are many stages of trance control from the lightly suggestible stage to what is called the deep unconscious trance.

Now Trance is a form of sleep in which the normal consciousness is laid aside or suppressed; and there are certain functions pertaining to sleep which are well worth our notice. Some of our powers are considerably enhanced during sleep! Just five minutes in a chair when you "lose yourself," sometimes brings as great recuperation as though you had sat down and rested with the normal consciousness awake, for a normal hour. This suggests that in the deeps of our being there are potential energies which considerably outrange and over-range the powers of our normal consciousness.

Let me take one or two instances of cases I have known. I remember, for instance, one individual who was suffering with delirium tremens. He was a weakling, a man of 5 ft. 1 in., certainly not more than ten stone. He had been drinking very heavily and I was called in to help. Mr. H— had lost his normal consciousness; the drink fiend had simply thrust it out. He got hold of a marble mantelpiece and pulled that out, fire and all, into the middle of the floor. In his normal consciousness I am quite sure he would not have had the strength to do this.

Again; my wife is a little woman, 7 stone 6 pounds, and scarcely 5 feet high, but I once took her to the dentist to have

some teeth extracted and he advised gas. Now one of the properties of gas is that it lays aside the normal consciousness ; it produces unconsciousness. There must have been something within her deeper self which rebelled, because it took four men to hold her down. Her whole nature rebelled against it and she possessed superhuman strength : no teeth could be extracted. Beneath the threshold of our normal consciousness there is a far greater strength, a far greater power, and, I think a far greater potentiality, than anything which our normal consciousness indicates.

I want you to think of consciousness, too, in another form. You and I have sight. By means of that sight we are related to a physical world, but don't imagine for a moment that our sight enables us to see this physical world as it is. It gives us a range of vision *within a certain area*, but it shuts out everything beyond, the infinitely great just as much as the infinitely small. We know, for instance of stars in the sky : they are mapped and charted and named on the star maps, which no human eye has ever seen. How do we know they are there ? The corroboration of astral photography shows that they always appear in the same place in relation to other stars, consequently they are mapped out although even with a telescope no human eye has ever seen them. Beyond the range of the human eye there is an infinite realm which we cannot see because while our eye enables us to see, it does so only within a limited area.

Conversely, if you could see water with the eye of the microscope you would hesitate a long time perhaps before you drank it, and if we could see with a microscopic eye some of the things we eat and drink, we might run away from the table.

Our normal consciousness brings within our range a certain area of phenomena, *but it shuts out that which is greater* ; and that which is less. For instance, if we could see with infra-red sight, there would not be such a thing as a London fog : if we saw on the same wave length as the infra-red ray we should see through the fog just as we see through the clear air. If all our consciousness, therefore, is relative, and very, very limited, you will realise that there must be vast realms of phenomena within the universe from which we are definitely cut off. We see within a certain range, not beyond.

Now I think that is true of all consciousness. You may be

familiar, as students of Psychic Research, with the idea put forward by Myers, and espoused by Lodge and a number of others, that the whole of our normal consciousness is but a fragment of our *real selves*; that beneath this consciousness which is manifest, there is the real man. You and I, as we know one another, are but the shadows of our real selves. That is my comfort when I think of my relationship to the Universe and to Eternity. You and I may be very imperfect beings, because we know ourselves only with our limited consciousness, but there is a Divine wisdom which knows us as we are, as we eternally have been and as we eternally shall be.

Behind the manifestation of Ernest Oaten there is an Ernest Oaten deeper than he knows and deeper than you know, and the object of life is to bring that reality into manifestation in such gradual form that it can be assimilated within the range of what is called rational consciousness. If all our potential forces were used to-day they would wear out our bodies within a month. You can give a man doses of oxygen and he will live so fast that he would live his life out in twelve months if he were continually fed with oxygen, but we breathe diluted air, oxygen diluted with other gases, in order that the load, or the burden may be adjusted to the back.

THE TRANCE STATE PRODUCES THE BEST MEDIUMSHIP

You and I are concerned with consciousness in its relationship to mediumship, and I hold that the best forms of mediumship throughout the history of modern Spiritualism—that is for eighty years—have been generally associated with the trance state. Our great trance mediums have been our best mediums. I sometimes wonder why. In the first place it may be that with exceptional mediums the trance state is often induced for their protection. I have known more than one physical medium who has said, “If I only saw the phenomena which is said to occur through me I should run.” Mrs. Duncan told me, “If ever I see a materialised form you will be surprised how fast I can run!”

I think sometimes the production of physical phenomena, if it came within the range of the normal consciousness of the medium, would have such a nerve racking effect that it would react on the phenomena instantly.

I remember sittings with Walter Jeune at Cardiff, when I had some of my best experiences of materialisation in lamp-light, candle-light, gas-light, electric-light and day-light. Wally was seldom completely entranced, but he used to get down into his chair in a sort of semi-stupor ; he used to lie back, not taking the slightest interest in anything, but if anything occurred which *did* attract his attention—that moment the phenomena faded away. It seemed as though all the phenomena were drawn from another centre of his being and as soon as normal activity wakened the power was withdrawn and everything collapsed.

Now mediumship, as we know it, depends upon the liberation of potential faculties which lie below the threshold of our normal waking consciousness. Supposing we put a seed in the ground ; it begins to sprout. It might sprout, as in a blade of wheat, on one stalk, or it might sprout in two or three stalks. There are potentialities of consciousness which may enable us to take many tracks, use many fields of emergence, and our normal consciousness is just one of them. It may be that the normal consciousness is the one which is adjusted to our type of existence on this physical plane, but personally I am quite satisfied that it is not even the most important part of us. Within us there are greater potentialities. In our sleep, as I said just now, we lay aside the normal consciousness. The recuperative powers for building up the body and recovering strength are considerably enhanced as soon as we lose consciousness. It may be that when the consciousness is laid aside we are drawing upon the deeper nature within ourselves, or it may be that in our sleep state we get in contact with a more vital world. We know that some people are conscious or semi-conscious during sleep. I don't mean merely in nonsensical, but veridical dreams.

DREAM EXPERIENCES

There are some individuals who have veridical experiences during sleep, and during it they are conscious of things happening far away—it may be (as in the case of Swedenborg) in a spiritual world, or it may be merely upon this physical world. I have had many such dreams or experiences, and yet I am bound to say that in the main my dreams are veriest “tosh.”

Occasionally, however, there comes an experience which one brings back vividly into the normal consciousness and which remains. My mother had this particular faculty, and I will cite just one instance. She came downstairs one morning and we could see by the look on her face that she had had a dream. Of course we boys and girls used to tease her about it. "Hello, Mother's had a dream! What has happened?" Well, Mother was an old-fashioned lady, "Never tell your dreams before breakfast." After breakfast, I said: "What is the matter, Mother?" She said, "I have seen my mother," and she added that, "there is another old friend of her's going over in a few days." "Oh, well," I said, "There is not much need of taking any notice of that. There is old Mrs. Perrin, about eighty." But Mother said, "It isn't Mrs. Perrin, it is Mrs. Bartlett." Now Mrs. Bartlett was a widow, and I had seen her only a few days previously coming back from market and she looked good for another twenty years. Mother said, "It is Mrs. Bartlett, and I have seen the funeral." I said, "You have seen the funeral!" "Yes," she said, "She will be buried at Greenbank and Mr. T— will officiate." I said, "Oh now, she is a member at Kensington Baptist, Mr. K— will officiate." "Well," said Mother, "All I can tell you is that Mr. T— will officiate and I will tell you who will be there," and she gave me thirteen names, which I made a note of. A fortnight later Mrs. Bartlett died. Her parson, Mr. K—, was on holiday and a neighbouring parson, Mr. T— officiated. Not only were there thirteen people at the grave-side but they stood round the grave in the order in which I had their names down on paper. What does this mean?

It surely doesn't necessarily mean that some spirit gave her the information, although she was conscious of her mother in her dream, but it does mean, I think, that in that sleep state the consciousness gave her a larger range which carried her into the immediate future.

If one ascends a mountain, at 100 ft. one can see a certain range, but at 1,000 ft. he can see very much further, and I think consciousness has something like that relationship to time and space.

MEDIUMISTIC DEVELOPMENT

Now the object of mediumistic development is, to bring the potentialities of the deeper self—call it the subconscious if you like—into the realm of activity. All that I shall ever be in the endless range of eternal being is wrapped up within me now. That is my conception of what life means. I am not merely a pilgrim on earth. I am (in the deeps of my being, below the threshold of the normal consciousness), an eternal part of the eternal universe, and whatever happens nothing can make me less than that. This physical life has brought into manifestation a form of consciousness which relates us to a noumenal world, a field of activity, but when that has reached its ultimate we only have to start with another centre growing up into another world. How many forms of consciousness there are, how many forms that consciousness may take, is, I think, beyond the wit of man even to guess. But at any rate the development of mediumship is merely an attempt to bring into manifestation something which is potential within all.

You may say, "If it is potential within all, why don't we all develop mediumship?"

Well, it would seem that such qualities are arranged in strata. It is like prospecting for coal. I can go into Yorkshire and I look for what is called the Barnsley bed of coal, a stratum of coal about 14 feet thick. At Barnsley I go down 280 yards*; and I find it; at Rotherham I have to go down 450 yards*; at Cadeby I go down 600 yards*; at Thorne, just the other side of Doncaster, I have to go down 1,000 yards* to find it. It is the same bed, but the strata lie deeper in one place than in another. So I think the strata which contain the mediumistic faculties exist within all of us, but in some they lie nearer the surface and are very easily brought to the front, while with others they lie deeper.

Now the object of development should be, I think, to bring these faculties into manifestation by a process of gradualness, and here we are up against one of our difficulties. There are two aspects of mediumship. First, the sensitiveness of the self which allows the mediumistic faculty to shine through, and secondly the control of the faculty. I do not know what to do sometimes with some automatic writers.—I will give you

* Approximate figures which may not be exact but are correctly related.

a case I had to deal with only a little while ago. Two ladies approaching middle age, the daughters of a vicar, had nothing to do in particular except assist the vicar in his visitations. Well, they developed a little bit of automatic writing. They were highly delighted to get messages from behind the veil, though I am afraid there was very little evidence that the messages did come from behind the veil. The result was that within a very few months they were sitting six and seven hours a day for automatic writing. During all that time their sensitivity was developing until they lost control of themselves. They had never said anything to a spiritualist until they got into trouble; then they came to me. When the mediumistic faculty is developing it must grow so gradually that self-control is maintained all the time, and I want to lay it down most emphatically that *no one has the right to yield himself to the control of any spirit until he is first capable of controlling himself*. There is your safety valve every time. Sensitiveness and self-control must develop side by side. The difficulty of maintaining the equilibrium between the emergence of the deeper faculties and the ability to restrain them at will *must* be maintained at all costs.

TRANCE THE REVEALER OF THE REAL MAN

I want you then to realise that beneath the threshold of the man and woman you know there is the real man, the eternal being, and I believe that trance is one way of opening the door which leads deeper down to that man. I can truthfully say that until I began to develop mediumship I never appreciated the beauty of autumnal tints on the trees; the emergence of the deeper faculties adds to our appreciation of beauty in this world as well as relating us to a larger world.

Now I regard the trance as a means of getting down the shaft to these strata of consciousness which lie beneath, and I would say that the real man is at the centre, and you have to sink through many strata to reach him. At present we are bringing up in our normal consciousness, the output of one level. We have got to get below it and bring up the deeper potentialities within us, and it is because I believe that mediumship is going to make men bigger than they are in every sense of the word that I believe in the sane and safe development of mediumship.

There is just one point I want to deal with. It is a point which arises and I am afraid our theosophical friends are badly to blame for the conception—the attitude of, “I am not going to allow myself to be controlled by anyone ; this body is mine.” In the first place it is pre-supposed that you are capable of controlling your own body decently, but there are very very few people indeed, very few who do more than restrict themselves.

The individual who objects to allow himself to fall into trance for fear that he will be controlled by some unworthy person, has very little confidence in himself, because as soon as the trance supervenes, the first individual that takes charge of you is yourself, your own subconscious powers. If they are unworthy, well, that is your misfortune. At any rate it is something you can remedy. When you lay aside the physical consciousness you are touching the deeper strata of yourself. Now that may be reinforced, by energies flowing in from your immediate physical surroundings, or it may be interfered with by someone from another plane of life, but always remember that, before any spirit can take control, your own deeper self is in charge.

People are very prone to talk about protection from astral influences. Well, what protects them when they are asleep ? They lay aside their normal consciousness then. What prevents unworthy people controlling them then ? The fact that the “I” is on duty and lets through only that which is fitting.

Individuals come to me who say, “I am going to develop my faculties normally.” “Very good,” I say, “if that is your choice I should be the last person to dissuade you, but I tell you this, you will never get as deep as you will through trance ; you will never touch the depth of strata that you will through trance, if the trance is natural to you.”

When an individual is developing his own sensitiveness and psychic faculties, he is always more or less sensitive to those faculties as they come into normality, and he must himself control them. But with the trance what happens ? What happens in hypnosis ? It is a very similar process. They are not identical ; they are very similar. The door is open : the faculty operates ; and the door is then shut. And I always advise a trance medium, as soon as his séance or the exercise of his mediumship is over, to get right back to normal conscious-

ness. Get up and have a walk ; do anything you can to bring yourself back to your full self. That will deepen your trance the next time because the very fact that it has had no unpleasant consequences will give you confidence.

GOOD MEDIUMSHIP SHOULD ADD TO STRENGTH

Never work mediumship to exhaustion. Always keep it well in hand, and if it leaves you weak in body, bewildered in mind, your development is not a healthy one. It ought to give added strength.

I was talking to one of our healers a year or two ago, a man who sees fifty patients a day, six days a week, and he said to me, " You know I start at ten in the morning and I go on till about half past six." I said, " And I suppose you feel tired ? " " No," he said, " I feel just as if I had hopped out of bed. I feel I am just like a tube being used ; *my* power is not being used." He had touched a stratum in himself that could give an inexhaustible supply. Don't we believe in the deeps of our being that we live in God, and that He is an inexhaustible supply, if we will attune ourselves and open the avenues ? Our real self is the deeper self, and trance is one of the doors by which we can get, not perhaps to the centre, but at any rate deeper. The trance introduces us, stage by stage, to the real self, and it is far safer than conscious mediumship because it opens the door, produces the goods, and seals the door afterwards. We live in two worlds at once. Whilst our waking personality relates us to this world, our sleep life, in which trance may be included, maintains communication between the spiritual and physical worlds and enables us to draw on the unbounded energies of the former.

PERSONAL EXPERIENCE IN TRANCE

I can say that during all the years of trance mediumship, when I had finished an hour or one and half hours upon the platform I was as fresh and as full of energy as before I started.

I could cut down my night's rest by an hour. I wish I could say that to-day after my public speaking. To-day when I am more or less normal, perhaps inspirational sometimes, there is very little sleep for me to-night, and to-morrow I feel

the reaction. That never happened during trance, I was always as fresh as a daisy a few moments after I finished.

Something else is true. I said that when you have thrown aside the normal consciousness your self, your deeper self is the first individual to be in charge. Now in that state you may be easily influenced either by thoughts and things from this world (and please don't shut them out, because they are important), or by spiritual beings of another plane of life: I have always found these to be rational beings, individuals who could be worked with, individuals who could be talked to. I used to get all my instructions for development through the tilts of a table, and in the very early stages I set up one rule; I said, "I never want anybody to do with my body what I would be ashamed to do with it myself." I was told, "You may rely on that." That promise has never been broken.

Secondly I came to an arrangement by means of which *one* individual on the Other Side of life was responsible for whatever personality, whether from this world or the other, came in contact with my body. The result is that through the years of my mediumship I never had an uncomfortable five minutes, or had anything to cause me worry, it has been sheer joy.

I am always conscious that whatever happens, behind it there are those who know, and who can control and direct *if I am faithful*. In a word, sinking down beneath the threshold one has got in contact with a plane of inexhaustible energy, and there is nothing that can give a man greater faith in God or the Universe than this consciousness, "Come weal or woe, nothing can do me harm; I am bound to come through." And this is a conviction that is worth striving for—and I don't believe I should ever have got it but for the illumination I got through the deep trance. Having got, through the trance, into that deeper strata it is always possible to bring its content into the normal consciousness. You first of all sink down to it, tapping it occasionally through trance. Later you become habituated to it and go down there of your own will and bring up helpful manifestations.

VARIETIES OF PSYCHIC POWERS

My first speaking came that way: my first clairvoyance came that way. In fact, all the various faculties I have manifested

came that way. I found them in the deeper self, through the trance, and I may tell you that I have not only done trance speaking, as I told you just now, but through this body I have had many types of physical manifestation; there are very few phases of mediumship that I have not touched at one time or another. In trance you find your potentialities, and you may try out half a dozen forms of mediumship, until you find the one that seems to be the most pronounced. I do not know how many of you have watched a medium develop through the years, but you will find, if you watch closely, that attempts are made from time to time at nearly every phase of mediumship. They last a little, and die away. Various controls manifest. Some of them stay a little while and then they go. Why? They have been tried for a little with this medium and then discarded for someone who can do the work better. I believe that through the trance one gets the open door to a deeper strata of the spiritual consciousness, and that all forms of mediumship are practically to be found there.

Take the deep trance mediums to-day. My friend, Mrs. Estelle Roberts, the trance medium, is not only clairvoyant, she has become a speaker; she gets physical phenomena. Tom Tyrrell, the greatest clairvoyant this country has ever produced, was also a physical medium. He often obtained levitation, apports, partial materialisations, but out of them all he came to the conclusion that he could give clairvoyance best, and he stuck to it, and he never gave a description without the name and the full address of the individual he described. But here again it was the trance which got him right down to a solid foundation.

I am not suggesting that the trance within the limits of a transitory life like this will introduce us to the *whole* of our real selves, but I am suggesting that it can carry us one stage nearer to our real selves and help us to understand that however far we go, and however deep we go, there are illimitable possibilities within us.

SENSATIONS UNDER TRANCE CONTROL

Now it may interest you if just finally I give you some idea of my sensations in passing into trance. It may help some of you. In the first place I have never submitted myself to

control, or even gone to a séance, without first setting aside ten minutes to prepare myself, to lay aside the worries of the outside world and at least bring myself to peace with myself, so that there was a quiet, unruffled mental surface.

The next thing is that I simply take my seat in the chair, and endeavour as far as possible to relax for a little. I let myself lie as limp as possible, and take no interest in anybody or anything. Then, very gradually, comes the first sign, just as if somebody had put his hand right inside my ribs and just caught hold of my heart, and a very gentle pressure is brought to bear upon the heart. The heart's beat is slowed down, and (it has been tested scores of times) the pulse gradually decreases. As it gradually comes down the slowing up of the whole of the vital processes naturally induces a somnolent state in which I feel I just want to go to sleep. Now it took many months while I was developing before I could get right away. You know, there is a sense of self-preservation which is instinctive. Right through history man has associated life and activity as one and the same thing. He has always rebelled against the cessation of his consciousness, because to him it was death. That is why you get a drowning man clutching at a straw. The sense of self-preservation is one of the difficulties which the young trance medium has to contend with. At that moment when you feel yourself slipping, you, automatically or instinctively, rather than wilfully, reach out to save yourself. It took me months and months to get beyond that point. I was afraid to trust myself beyond it, and, although, through table messages, I had the word of those who took charge of me, there was this shrinking from unconsciousness. It is the instinct of self-preservation which is bred through the race, and it has got to be overcome. Gradually, then, I found myself in a somnolent state and let myself go. Then comes a vibration in the spine, just as though hot water were running through the centre where the marrow is, and as that comes to me I just let go, as you would allow yourself to float on a stream, and I seem to fall out through the back of my head, and know no more until, it may be, some time later, I awake as if from a deep sleep with no consciousness whatever of what has transpired. At least that was so during the early years of my trance mediumship. I could say later that I knew I was where I

was, and what I was doing, during the time that I was "entranced." There presently came a sense of being at home two hundred miles away or being with some friends somewhere, and I could generally give veridical accounts of what was happening to them at that particular time. Later there developed a stage when I found myself floating in front of the platform and saw myself on the platform, and heard what I said. That was much more satisfactory. When I was coming to, there was a sensation as of a shivering fit, as though I were stepping out of air into cold water, and I came back more or less startled. Later, as the thing became more common, I just rubbed my eyes and came back from a sort of dream sleep and it only took me two or three minutes to collect myself.

These were my sensations. I am not suggesting for a moment that they will apply to everyone. I think everybody is unique. I think these bodies of ours are unique, and it may be that you will have to find the process natural to yourself in order to reach the same effect. We do not all travel the same way to heaven. There are many ways to the finding of one's self, our eternal journey, and I believe trance mediumship can help us to find ourselves. If it is looked upon not as a plaything but as a serious study, and if, through it all, you recognize you are a child of God striving to find your way to Him, it will help you to find yourself and utilize many of your potential faculties to increase your helpfulness to mankind.

Interesting questions and discussion followed.

Replying to Mr. Drayton Thomas's question on HYPNOSIS, Mr. Oaten said :—

I believe that Hypnosis rightly grasped and in the hands of a responsible person can be a very great aid in the development of mediumship. Andrew J. Davis was a hypnotic subject. Emma Hardinge Britten, one of the greatest mediums this world has ever produced, was the somnambule at one of the Paris Institutes for two years. She was a hypnotic subject. Tyrrell's development was helped by Hypnosis. In fact, if one went back to the 70's and 80's I think it would be true to say that while 50% of our mediums weren't exactly *developed* by Hypnosis they were *helped* by Hypnosis. It can step in and help at the crucial moment, but care must be exercised to find a hypnotist who understands what he is doing and can be trusted to act unselfishly.

Replying to a question on *Test of identity* :—

Mr. Oaten :—Some years ago when sitting in the house of a friend, one of the guides came through by permission, and said, "I am bringing

through a person that I want you to handle ; he is a bit earth-bound." He couldn't realise he was dead. He came through, and it was a case of "Get off this land ; get off this land. You are trespassing on my property." My friend argued with him that he didn't possess property, but he said he had bought these fields for a sum. The house in which we were meeting had been erected at least seventy years, but this entity, whoever it was, seemed to still see open fields, his property. Ultimately we found he had sunk his savings in these fields, he had a farm, and he had been dead eighty years. He had bought that land for £73, and was able to tell us the lawyer who had conveyed it. We went to a great deal of trouble and found that eighty-four years ago that property had been conveyed to an individual of that name and description.

Mr. Cox asked how far the theories of a trance medium in a normal state affected communication :—

Mr. Oaten :—As I said, first of all it is yourself who maintains control. Before any spirit steps in it is your deeper self who is in control of yourself, and it is only in so far as that self comes into manifestation that anybody else gets into control. You can't steer a ship that is drifting. It is only a ship that is under way that can be steered. There is bound to be a flow before it can be directed. That deeper self may have its own convictions. It may be they are emphasized in deep control, as there is always some measure of interference from the deeper self of the medium. The subconscious is a factor which I think can never be a hundred per cent. eliminated.

I know often when I was quite unconscious and quite away, the guide insisted that he could still feel me striving to get back like a piece of elastic that was stretched, and if his positive control was loosened, the subconscious became active. Even when I was conscious on the other side of life, I could feel the magnetic pull towards my body. So there is always some element of the individual. I am afraid with some mediums their own personal opinions occupy a very large space in their mediumship, particularly when the trance is not deep. The computation of how much of the self of the medium is there, is a matter which can only be determined by observation, and I believe that as the trance deepens there will be less and less of the medium coming through, because the deeper you sink the more surely you contact the influence of people who have a wider knowledge than yourself.

Colonel Firebrace asked if this applied to all forms of mediumship :—

Mr. Oaten :—I think even in physical mediumship the deeper consciousness of the medium tinges it. Particularly in materialisation I have noted it, and this has been the cause of a lot of trouble. When the materialized form first steps out, if you will examine the features of the medium very closely and those of the materialized form, you will find they are almost identical, even if you see them side

by side. It is as materialization becomes more thorough that the difference between the medium and the spirit becomes emphasized. Many times in a materialization circle if I had not seen both the materialized form and the medium, I should have said that it was the medium masquerading. There is always the tendency for the subconscious to mould the form according to its own habits.

And so in the "direct voice" also, very often when an individual manifests for the first time there is a tendency for the voice to conform to that of the medium or a standardized voice, and only as the control becomes stronger do they become differentiated.

One phase I intended to mention in my lecture and omitted: the class of trance speaker whose business it is not necessarily to give evidence of identity, but to give the teachings of the spirit world; I am afraid we are losing sight of the value of these and we will have to come back again to them in the end. In the 60's, 70's and 80's there were a number of trance speakers whose chief business was to explain the philosophy of life and particularly the philosophy of spiritual life there, as well as here. Now, with these speakers it was not necessary to prove identity. It was not part of their business, though they could do so in the circle. Their business was to address audiences, and in those cases I suspect that we sometimes obtained the manifestation of a personality that was not a personality.

There is the creation of an artificial personality for a specific purpose, a robot, so to speak, so as to avoid the stress which would come with every change of control, and this makes for smooth running. I think many of the little black "Topsy's" who control, are just the same. That's why they never grow up.

There are a good many complexities and a good many forms of mediumship which may yet be introduced. We shall have to keep our eyes peeled if we are going to understand the processes by which they work from the other side of life, and these processes are far more involved than we imagine.

I believe the time will come when every family in the land will have a medium within its own circle, and then we shall know what Spiritualism is.

Mr. Frank Cox, the son of our Hon. Principal, gave a Chopin recital at the College on March 17th. According to a musical critic the rendering of the Studies was exquisite and gave the greatest pleasure to an appreciative audience. Mr. Cox has previously told College members of the influence of Chopin which he believes has constantly guided him in his musical education.

Mr. Cox generously gave this recital on behalf of College Funds, and as a result six guineas has been added to these.

THE PSYCHOLOGY OF COMMUNICATION

In his lecture at the British College on February 3rd, Mr. Kenneth Richmond, who is a well-known member of the Psychical Research Society, pointed out that a human being, on the evidence of physics, is chiefly empty space, possessing form through an organisation of minute wavicles of electrical action. All the concrete characteristics of persons and things depend on the way that we habitually interpret the limited impressions which are reported to us by our senses. Scientifically, we have no proof of our own existence or anyone else's; our starting-point is what we are told by our own minds. What we call "real" impressions are those to which we are accustomed, and those which do not contradict one another too violently to be accepted. Psychic evidence simply presents impressions from a much less habitual mode of experience, conveyed through a much less familiar region of mental activity, the "unconscious," or subliminal, strata of the mind.

Subliminal processes, as in the special case of dreams, are to some extent non-responsible processes. The lecturer gave an example from his own impressions of a communicating personality, which proved later to be correct in detail, but for a statement that the communicator had had a corner chipped off a front tooth. The communicator had had projecting teeth, and the lecturer had been able to trace the quite incorrect detail of the chipped tooth to a latent memory of a pair of twins who both had projecting teeth, and could be told apart only by one of them having a chipped tooth. This seemed to be an example of subliminal activity helpfully putting in, for the sake of a more definite picture, an association that could only impair the accuracy of the impressions that were being received.

Psychological puzzles were frequent in the records of communicators, and Mr. Richmond instanced a case in which a long-established communicator had continued, through a number of Leonard sittings, to refer to minor occurrences in the sitter's home-life, without alluding to the death which had taken place of the communicator's daughter, the sitter's sister. An episode like this disturbed all the theories of mind-reading

by the medium, besides raising problems with regard to the theory of communication.

The Rev. Drayton Thomas, who was present at the lecture, explained in discussion that he had been the sitter in this case, and contributed a valuable description of the process of psychological "blocking" that might account for the non-emergence of evidence in this and other instances, the concentration of thought and feeling on a particular point causing an impediment to the spontaneous flow of the communication along the lines that the communicator had intended. Mr. Thomas also stressed the wonderful complexity of the processes which we habitually use, and take for granted, in our everyday communications with one another.

Interesting discussion and questions followed, and a cordial vote of thanks was accorded to Mr. Richmond.

AN OFFER TO SCIENTISTS

An interesting letter has reached us from Eileen Garrett from New York ; she hopes to be in London by the middle of April.

She discusses seriously what mediums can do to further interest among scientists, particularly among the younger men, in view of the fund of valuable information about human energies which waits to be discovered through psychic research. She mentions that, in addition to the many aspects of psychic activity which she has already demonstrated before responsible groups, she has been working recently with sealed photographic plates which show effects which may suggest radiations from the body that can be photographed.

With all this in mind she is wishful to offer herself and her services to groups of neurologists, analysts, physicists or psychologists who desire to work towards a greater understanding of such powers, this entirely for the benefit of further scientific understanding : or she would be willing to co-operate with others possessing similar faculties where mutual help would assist.

This is a most generous offer and Mrs. Garrett asks us to make it known through the medium of our Journal. Should it meet the eye of any who can further such research we should be happy to put them in touch with her.

BOOK TESTS

By S. O. Cox

From time to time investigators of psychic phenomena are given information, which is entirely unknown to them, by their spirit communicators. On rare occasions information is given which is unknown to anyone on earth. In the latter class may be included certain cases of prevision, and some cases of diagnosis of disease unsuspected by doctors or even by the patients themselves, although in the case of disease the sceptic might aver that the patient's subconscious mind is aware of it. Those of our spirit friends who co-operate with us in our efforts to obtain evidence that will withstand all criticism often display great ingenuity in this work. For example, over a prolonged period the Rev. C. Drayton Thomas obtained evidence regarding matter in newspapers which at the time of the séance had not even been set up in type. Many interesting cases of this are recorded by the recipient in *Some New Evidence of Human Survival*.

Book Tests, as the name implies, provide evidence that some spirits are able to obtain information from books, the names of which the investigator sometimes does not know until after the séance ; the usual explanation of mind-reading must, therefore, be ruled out. Usually only a name or a reference applicable to the sitter is indicated although occasionally a whole paragraph may be quoted. During a lecture illustrated by lantern slides at the B.C.P.S. in December, 1936, the Rev. C. Drayton Thomas gave an account of the experiments made to obtain proof that some discarnate entities were able to obtain information from books that were enclosed in sealed covers, and precautions were taken that no one on earth knew what books were used for the experiments. One interesting feature of these particular experiments was that the most successful efforts were the earlier ones, whereas we might have expected that later ones would afford better results.

Book tests are obtained more frequently through some mediums than through others, which leads one to suppose that particular Controls are either more interested in the matter or are themselves able to perform the feat and assist the communicator. I have found that a particular communicator

could give me a book test through one medium but not through another. Uncertainty regarding the page number of the book selected is also evinced, the figures often being reversed and one is told to look at page 74 or 47.

At one of Mr. Thomas's sittings with Mrs. Osborne Leonard, as related in his book mentioned above, the possibility of decided 'knocks' being given in his home had been discussed. One night double knocks were heard, and at a séance three days later, 'Feda,' Mrs. Leonard's Control, stated that she had succeeded in giving raps in Mr. Thomas's home. Then this book test was given. "It is in a book behind your study door, the second shelf from the ground and fifth book from the left end. Near the top of page 17 you will see words which serve to indicate what Feda was attempting to do when knocking in your room." On returning home Mr. Thomas found the book to be a volume of Shakespeare and the third line of page 17 read, "I will not answer thee with words, but blows."

At a sitting I had with Mrs. Garrett, her control, Uvani, said, "On the top shelf of the bookcase to the left of the chair you usually sit in, the third book from the right, on page 62 or 26 you will find a reference to a William. This William has no connection with you." This sitting took place at the College and I had no idea what book was referred to. On reaching home I found that the book indicated was *Gems of Poetry*, and on page 62 was one of Montgomery's poems on Liberty, and mention was made of William Tell. I had never read this poem, but even had I done so it is difficult to believe that I had stored in my memory the page on which it appeared. Again, if I had so stored it, why was there uncertainty regarding it? Remember also that the actual bookcase and exact position of the book were indicated, although it is possible that these facts were stored in my mind although beyond my conscious reach at the moment.

A College member, Miss I. de B. Lockyer, has had numerous such tests through Mrs. Hester Dowden's mediumship. The following test was given on October 21st, 1935: "On the second shelf from the ground, bookcase near window, left side, five books from the end. Open at page 264. A name and a message from me to her. Not exactly a name; it should have been put in this way. We had been talking of the Guide; I

saw the name Master here and gave it as the word Guide." The book was Flammarion's *Death and its Mystery*, and the word 'Master' occurred on this page.

On December 20th, 1935, the following test, in which an error in page number occurs, was given through Mrs. Dowden. "Take the same shelf on which the last book was. Count from the right. Take the fifth book and open it at the 124th page. You will find another message from me to you, and I think, but I am not sure that a place is mentioned that we were at at one time." Miss Lockyer states that the book was Hardy's *Dynasts*. She says there was nothing applicable on page 124 but by mistake she opened it at 114. She did not notice the wrong number at first, and found the following words which alluded to her question about death:—"What's the use of thinking, when to-morrow will tell us with no need to think at all!" In the book, at this page, was a half-sheet of notepaper on which had been written by the communicator (while on earth) a message of greeting for Christmas to Miss Lockyer. On this page also was a mention of Austria where both had spent some time.

Perhaps the most remarkable tests of this character were given to Stainton Moses. He asked one of his communicators, if he could read a closed book. Stainton Moses learned that two of his controls, Rector and Zachary Grey, could perform this feat. Rector controlled and was asked to write the last line of the first book of the *Æneid*. This was correctly performed; but fearing this might have been known to himself, Stainton Moses, in a room not his own, asked Rector to go to the bookcase, take the last but one on the second shelf and read the last paragraph of the 94th page. Stainton Moses had not seen the book and did not even know its name. The book proved to be an old one, entitled, *Roger's Antipopopriestian*, and the entire paragraph was written down accurately, save that the word 'narrative' was written instead of 'account.' Noticing that Rector wrote by fits and starts Stainton Moses asked the reason for this, and received the reply, "I wrote what I remembered and then I went for more." As a further test Rector read from another book and after writing through Stainton Moses' hand what he had read, continued, "Go and take the eleventh book on the same shelf.

It will open at the page for you. Take it and read, and recognise our power." The book, *Poetry, Romance and Rhetoric*, opened at page 145 and there was the quotation which had been written.

The question arises, "How is it done?" Mr. Drayton Thomas's communicator, his father, said, "I sensed the appropriate spirit of the passage rather than the letters comprising it": but after some practice this communicator seemed to acquire clairvoyant power and was eventually able to give exact names. The communicator of Miss Lockyer once remarked, "I can gather ideas from print. I can't describe the process, but I get impressions of what is there." This same communicator said at a later date, "Books which as a rule contain ideas—which, remember, are living things—have a certain vitality of their own. I look round, in an instant, and as a bird might light on a bough which seemed suitable, so I pounce on a book. I seize the idea in a general way and can pick from the general view a suitable phrase or sentence which I give you. The great trouble is the numbering of the pages. That gives me far more difficulty than the choosing of the idea. As a rule Johannes (Mrs. Dowden's Control) has to help."

The outstanding examples given by Stainton Moses would, however, seem to show that in some cases spirits can do more than merely "sense" the idea, for in the examples he quotes his controls were able to write long paragraphs accurately.

As one communicator has stated above, there is a difficulty in giving the page number. Mr. Drayton Thomas thinks that the spirit operator counted the pages from the beginning of the book. But as the page number is often given reversed, e.g., 29 for 92, that explanation may not be correct. Rather does it appear likely that the figures forming the number are "sensed" or actually read and their position sometimes confused. Many interesting examples of successful book tests given through the mediumship of Mrs. Barkel, Mrs. Blanche Cooper and Mrs. Garrett have been reported in various numbers of *PSYCHIC SCIENCE* to which interested readers are referred.

[Records of verified Book Tests with associated particulars from readers would be welcomed.—ED.]

A TRIBUTE of RESPECTFUL APPRECIATION

By HELEN ALEX. DALLAS

Although circumstances have prevented me from personal contact with Mr. W. S. Hendry for a good many years, I can claim some knowledge of him and his work, extending over a quarter of a century. When I lived in London I met him at intervals and was able to observe and admire his personal character as well as his gifts.

It was the personal character which gave to his work the special quality which enhanced its value.

His singleness of aim, his entire sincerity and his self-giving sympathy were apparent to all who knew him, although his naturally retiring and modest temperament may have prevented his being known as a Healer as widely as he might have been had he cared to advertise his work.

When I first knew him all his "healing" was done free of charge, but gradually he found that he could not exercise his gift fully unless he gave up the work by which he was maintaining himself and his son, so he decided to make a moderate charge for treatment and to give his whole time to this work.

One instance of his successful service came under my notice whilst he was still making no charge.

A friend of mine told me that her cousin (a man I met on one occasion) had been in Doctors' hands for two years and without cure. His condition seemed to be obscure for it was variously diagnosed by different physicians. As he became weaker and no improvement seemed in prospect, she said to him, "Why don't you go and see Mr. Hendry?" He acted on her suggestion, but I gathered he did so with no very definite expectation as to the result. Medical practitioners had failed, so on the off-chance of success, he tried Mr. Hendry. Within a week he felt so much stronger that he asked his usual doctor for examination. The doctor told him that there was now nothing wrong with him. He then insured his life, which involved another medical examination, and not long after he married and went out to India; certain chronic conditions from which he had suffered for years were also remedied, and he was able to resume active life.

TALKS WITH A RISHI

By MRS. HEWAT MCKENZIE

The Lost Continent of Mu, by Col. James Churchward, of U.S.A., was reviewed by Mr. Stanley de Brath in *PSYCHIC SCIENCE* in Vol. XI, Oct., 1932, I cannot, however, find that another volume by the same author, *The Children of Mu* (Ives Washburn, New York) has been mentioned in our columns. Both books deal with geographical and archæological findings by the author relating to the last Continent of Mu, dating from very early ages and said to have been destroyed 12,000 years ago. It is claimed to have been the birth-place of the human race and the site of the garden of Eden. Its site lay between South America and Asia and from it colonization took place to far distant lands, to Atlantis, to Egypt, to India, carrying the fruits of a magnificent civilization. One after another Motherland and colonies were destroyed and submerged by volcanic upheavals and floods which altered the face of the earth so that all visible traces were lost and knowledge of their existence remains a matter of inference to a large extent. Col. Churchward claims, however, to have been shown in India certain ancient stone tablets which tell the story and to have been instructed how to interpret the symbols thereon for himself.

I am ignorant as to how Col. Churchward's work is regarded in his own country, for he seems to be an independent investigator and his findings do not seem to be accepted or recognized by others, although many have studied the buried cities of Mexico, an important part of the lost Continent according to the author. But the findings of anyone who has taken such immense pains to uncover this ancient knowledge and to equip himself for the heroic task of throwing light on man's long struggle for existence on the earth is worth reading; both books are provocative of thought and contain many fine and original illustrations.

But my keenest personal interest in *The Children of Mu* was concentrated on its final chapters which tell of Colonel Churchward's indebtedness for help in his search, while still a young man, to a Rishi, whom he met in India, which made it

possible for him to read evidence recorded in stone in the ancient temples. This subsequently led him to Thibet where, in one of the few monasteries where real knowledge is preserved, he says he found access to other evidence, and even an ancient map of South America, showing how in pre-historic times the Amazon river, implemented by a remarkable stretch of canals, made a water-way across the great Continent ; this explained the possibility of colonization by the men of Mu.

The Rishi, at intervals in their mutual studies, which covered a period of some years, demonstrated to his pupil some of the things we have re-discovered through psychic gifts. These incidents Colonel Churchward says were always written down by him at the time so that memory should not play him false. Anything that adds to our knowledge that the same gifts we now study have been recognized and used by others in the past is of value.

He taught his pupil that all forces are vibratory, a high vibration nullifying or repelling a lower one, when man can control his own force he can dominate the earthly forces ; he can for instance alter the force of gravity, raise himself in the air, or walk on water. The Rishi revered the name of Jesus as a great Master, and later in Thibet, Colonel Churchward found that this was also recognized ; records he was allowed to examine speak of the education and training of Jesus in a Thibetan monastery ; these stated that he became " the most proficient master that has ever been on earth." One Thibetan manuscript records a story that when Jesus was about to leave the monastery, a controversy arose between him and the masters on the subject of re-incarnation. Jesus maintained that the sacred inspired writings of " Mu " which they studied, stated ' that it was *not the material* body of man that was re-incarnated out of the original atoms that formed his previous material body, but only the *soul or spirit*.' The Masters maintained, ' that it was both the soul and the previous material body that was re-incarnated, and that the identical atoms of the old body were used over again in the succeeding one.' This throws little light on the vexed question which occupies the thought of many in our midst to-day. Mr. Churchward says that he himself translated the following from the ancient tablets : " The material body returns to

mother earth from whence it came : the elements are then used to form other bodies." The Masters maintained that 'other bodies' meant the subsequent bodies of the man, so the right answer hinged on the meaning of these two words. Other tablets studied, read, "It is *the man, the spirit* which comes into being again, imperishable man is a *Divine Spark* upon which an encasing body is built out of elements, elementary cells being formed and brought together by the *ziis* (electrons) of the Life Force. This body returns to Mother Earth and the Divine Spark takes to itself a new set of cells and creates other bodies occupying one house after another until it returns to the Divine Source."

This would mean that Jesus stood for Re-incarnation as did the Masters, but differed from them in his conception as to how the new bodies used by man originated. In all the present day discussions on re-incarnation I have not heard of this point of view being promulgated.

The Rishi was well acquainted with Old Testament history and spoke of the mass hypnotism which Moses exercised upon Pharaoh and his priests when his serpent swallowed their serpents, "a mirage of the brain brought about by Moses' control," he declared. He gave a practical demonstration of such powers. Taking his pupil's hand, he said that he would communicate to him his own vibratory force. "A few yards away were two coolies sweeping up the Temple Compound. A little way ahead of them were two dead branches that had fallen from a tree during the night. As they arrived at the sticks the Rishi said, 'Now watch them.' They stooped down to pick up the sticks and directly they touched them they screamed out, 'Snakes, venomous snakes!' They then ran off and came back with two long bamboo poles. With these they at once set in to kill the snakes. After allowing them to thrash the fallen sticks into pieces the Rishi dropped his vibrations and things became normal all round. The coolies looked dumb-founded. They looked at the poles in their hands and then at the broken sticks, and scratched their heads. The Rishi called to one, 'What have you been drinking?' 'Arak', was the reply, 'We only took two drinks.' With profound salaams and a declaration that hereafter they would never take but one drink of arak at a time, they returned to their work. A

similar illusion was exerted upon a sceptical Professor to whose vision a walking-stick became a snake and gave him a considerable shock.

A comparable story is related by Alexandra David-Neel in her last book of travel, *Tibetan Journey*. Camping one night during a journey in Thibet she found herself near a monastery from which came the beating of a drum from a temple. Following the sound she found the interior of the building almost in darkness, only a single lamp burned. Near it two persons were seated, one beating the drum and the other chanting in a low voice from a book on a table before him. She distinguished various objects set out on another table arranged on a magic diagram. Some of her porters had followed her into the building and one, moving carelessly, knocked over a table, making a startling noise. The reader lifted his head and said, "Go away," the words implying a rebuke of not too polite a nature. The porter resented this, and apparently caring nothing for the practices of the temple retorted in violent language. "Go away," repeated the celebrant, "do not come near the table." The porter sneered and threatened to break the objects on the table in pieces. As he rushed forward the priest seized the "shang" (a musical instrument like a cymbal with a clapper), and, "an extraordinary sound made up of a thousand unloosed cries filled the temple with a surge of tumultuous vibrations and pierced through my brain," says the narrator. The scoffing porter gave a cry, recoiled violently with his arms outstretched before him as if to thrust back some terrifying apparition. "Go away," repeated the Lama again, and the man and his comrades left the temple in great agitation. The rites continued quietly. "I followed the men out to find out what had happened," says Madame David-Neel for she had not remarked anything peculiar beyond that strange sound. "The braggart boasted no longer. 'I tell you it was a serpent,' he was declaring to the others. 'A serpent of fire which came out of the shang.' 'What, you saw a serpent of fire! is that why you shrieked?' I asked him. 'Did you not see it?' he asked, 'it came out of the shang when the lama shook it.' 'You dreamt it,' I replied, 'I saw nothing at all.' 'We did not see the serpent, but lights flashed from the shang,' interposed his companions."

Later the writer was able to ask the Lama about the occurrence and he explained as to the vision of the men, "Such is the power of the magic word that I uttered; sound produces forms and beings, sound animates them."

Thought transference was often demonstrated between teacher and pupil. "My old Rishi and I always communicated with each other in this manner, we need never send a note. If he wanted me at the temple I felt it and went and always found him waiting my arrival."

"He called it the kindergarten lesson in the Cosmic Sciences, the letter A in the alphabet."

The *handling of fire* with impunity recently demonstrated in England with Kuda Bux was made another object lesson. "The Rishi called one of his attendants and told him to bring a large live coal from a fire. As soon as the coal arrived, in an open chattie, he took my hand and deliberately picked up the coal with his fingers and placed it in the middle of my hand. He asked if I felt any heat from it. I did not. He then told me to light a cigar from it, but the cigar would not light. He turned my hand over and the coal fell to the ground. He dropped my hand and instructed me to pick the coal up and put it back in the chattie. I innocently attempted to do so, and although I dropped it instantly, it left blisters on my fingers that took a long time to heal. He then deliberately picked up the coal with his fingers and put it back in the chattie. Smiling he turned to me and said, 'Now light your cigar from it,' and I did so with no difficulty."

To exercise *Concentration* effectively the following advice was given. "Release your brain of all material work, a reclining or lying position is best, where every muscle of the body relaxes, and the brain has no trouble in looking after the anatomy. Cover your eyes or close them so that no object strikes the attention, this is another relief to the brain. Do not eat too much or too little—both are bad. If too much, the stomach calls for brain work, if too little, hunger is occupying it. Nature should be working smoothly without a jar. Sounds must be avoided as much as possible as they divert the brain. You have now given over the command of your brain to the spiritual,

the material is in subjection. Concentration is hard at first but becomes easier as you continue."

The author calls his Rishi one of the greatest who has lived during the past 2,000 years, and yet was generally unknown. He would gladly and willingly demonstrate and explain various phenomena to his pupil who could, however, never induce him to teach him how to perform these. His invariable answer was: "My son, I am teaching you how to learn the ancient history of man. I cannot go beyond that Science with you because you have not been prepared to advance into others."

Inquiring one day, "Do we occasionally really see beings who have long since passed on, or is it imagination, a mirage of the brain?" the Rishi answered: "Son, it is not imagination, nor a mirage of the brain, but an actual fact that sometimes some people receive visitors from the world beyond. All have not the faculty of seeing them, this depends on the plane of their inner vibrations. Again it may be some people are never visited at all. Various ones may reveal themselves to you. One who had attained the rank of master before he passed on may come, he has the power to lower his vibrations to the plane of yours and 'key' them in, and you become aware of his presence. Relations and dear friends may manifest because your inner vibrations were the same on earth, and they can revive these. These visitations are not infrequent between two people whose hearts have been one here on earth. So you see that Love is the great ruler both here and hereafter. Love is the image of our Heavenly Father, and Love is the reflection of our Heavenly Father in man."

The pupil: "Have you not told me that by and by these visitors cease to come? Where do they go?"

The Rishi: "I cannot say, I do not know. It may be they have gone to other worlds. They may have been re-incarnated here on earth. It may be they have returned to the Great Source. This is a closed book that may not be opened by man." Later he added: "It is more common for us to *feel* the presence of these visitors from the world beyond without seeing them. Occasionally, they seem so close that you feel like holding out your hand to welcome them."

The pupil: "What are the circumstances which prevents our seeing these visitors?"

The Rishi: "Because their vibrations, although close enough in unison with yours to cause your brain to receive them, are not sufficiently in unison to produce vision; and sometimes it would appear that they did not wish you to see them. Personally I have come to the conclusion that those who do not wish to be seen are great Masters who are using you as an instrument for communication and information to this world from the world beyond."

The pupil: "Can you give me an example of such communications?"

The Rishi: "Yes, some artists, some sculptors, some writers, writers especially. The Master, or whatever he may be, keys his vibrations in on the writer's brain and with these expresses his desire or command of what to write. The brain of the writer receives them and while he is receiving he can write nothing else. If he tries to pen something from mundane reasoning, after completed, he finds he has only penned nonsense. He is as if under a spell, the unseen is governing him. This is what the ancients called 'inspired writings' which are writings from the world beyond through a selected agent."

The pupil: "Can man by study of these ancient Sciences so far advance himself that he can at will separate his inner man from his corporeal body, and his inner man travel long distances and bring back information?"

The Rishi: "Yes, it is easy for one who has mastered the Ancient Sciences, but for one who is not perfectly accomplished it is an extremely dangerous undertaking, for, not being perfected in instruction, the inner man might fail to find his way back to the material body, and if without its inner man, would follow nature's course to Mother Earth. It takes a lifetime to become proficient in this branch of the ancient Sciences—you must never attempt it."

The pupil asked the Rishi to teach him this branch of knowledge, but he absolutely refused, saying: "Your time with me will not be a tenth long enough to do so."

He gave him, however, an experience in *astral travelling*, just before he was leaving India.

"Would you like to take a long journey with me to-night?" the Rishi said. I accepted and arrived at the temple at 9 p.m., when I was taken directly to the Rishi's sanctum. He gave

orders not to be disturbed till his regular morning call. Leading me to his divan, he said, "My son, we are going back to *look at ourselves* during *our* last incarnation." He had never intimated to me that we had been on earth together before. We sat side by side, he holding my hand. He told me to close my eyes and concentrate on him, and pick up his vibrations. Gradually, consciousness began to leave me. Soon he and I were floating across a great flat land with many cities, and went towards one great city. We walked through the streets crowded with busy people. Days, weeks, years seemed to pass. Then I saw myself, a soldier, fallen in battle with a spear wound. The Rishi, who was my father, received me from the bearers; lifting his hands above his head, he cried, "My only son, and fallen in battle," and as he cried my soul passed on. It would take a volume to describe all that I saw during these weeks, months, and years."

"I awoke and in a short time was myself again. I shall not say whether I believe this journey was real and that my inner man was separated from my material body or not, or whether it was all a mesmeric vision. This was one of the last interviews I had with my gentle old friend."

All this is very interesting to the reader interested in psychic study, and the answers given by the Rishi might have been given to-day by any one who is a competent and experienced student in these matters.

Some startling new exhibits are now on view at the British College of Psychic Science. They are three small pieces of sculpture cast by Mr. A. G. Fiddes Watt, and they represent creatures which this sensitive artist claims to have contacted or observed during sleep.

In some characteristics they resemble miniature prehistoric animals. Are these figures the products of a vivid imagination? Is Mr. Watt seeing clairvoyantly what once may have inhabited this island, or is he "tuning in" to the denizens of an astral sphere?

If the last suggestion be the true explanation Mr. Watt is to be congratulated, not only upon his ability to bring back into normal consciousness a remembrance of his astral contacts, but also upon the artistic skill with which he is able to reproduce his memories in tangible form.

NOTES BY THE WAY

Professor D. Fraser-Harris, who passed on in January after a long illness was one of our most sincere well wishers. During the Principalship of Mrs. de Crespigny he took an active interest in College work, and later became the Consultant for Research activities. He had a long and distinguished career as a physiologist in many parts of the world as well as in Great Britain, and when he became interested in psychic study sought to unite the facts he discovered with the general body of scientific knowledge. He lectured and wrote freely on his new point of view in both psychic and other Journals, and did not attempt to hide, that, particularly through Rudi Schneider's mediumship, he had been convinced of super-normal activity.

We regret his passing and extend our sincere sympathy to Mrs. Fraser-Harris, who shared in all his investigations.

* * *

In the sudden death, through a motor car accident in New South Wales, in January, of Dr. R. J. Tillyard, F.R.S., we note the loss of another good friend of Psychical Research. Dr. Tillyard showed great courage in personally investigating and supporting the mediumship of 'Margery' Crandon, and in contributing to *Nature* articles upon his findings. During his last visit to England he made it his business to gain fresh psychic experience, and then returned to Australia to resume his work as an Entomologist of world wide fame.

We remember meeting Dr. Tillyard during that visit, and found him happy in the proofs of survival which had been accorded to him, but extremely disturbed over the wrangling and dissension which pervaded the Psychical groups in London at the time. I think he would have been a peacemaker between them had he remained in our midst.

Mr. Harry Price in *Light*, of January 21st, mentions a prophecy made by Mlle. Jeanne Laplace in Paris in 1928, when psychometrising a letter of Dr. Tillyard's, handed to her by Mr. Price. Many of the impressions were correct and among them was the following:—"The writer will die through railroad or automobile accident." This prophecy was put on record at the time by Mr. Price.

* * *

Mr. Justice Atkinson, who is an esteemed member of the College, in summing up on January 20th, in the King's Bench Division, in a case against a Mr. George Foster, a nature-cure practitioner, made some unusual and convincing remarks as to unorthodox medical healers, while in no way supporting the healer in this particular case. His words are well worth noting:—

"We know that the medical profession likes to think it is the sole repository of knowledge of the art of healing. I do not know that everybody agrees with that, and in fact there cannot be very much doubt that there are other practitioners who are rendering considerable public service. . . .

"I suppose that everybody will admit that we owe the present-day appreciation of the benefits of fasting to the teaching of naturopaths. Therefore it does not do to disparage these unorthodox practitioners—or to jeer at them, or to pour contempt on them."

When persons in authority use such words the medical profession must prepare to be more tolerant. There is room for both and we need co-operation between them for the benefit of humanity. Many letters followed in the columns of the *Daily Telegraph* and other papers, showing how keenly the general public is interested. All that is required for the public protection is that some general standard of knowledge relating to the human body and its needs should be shown by those who wish to act as healers, and some form of licence allowed.

When we read that in some country districts in Hungary at the present moment there is a dearth of doctors because of their reluctance to settle in such districts, and that the inhabitants have to depend on "wise women" who cure with herbs and old remedies and sometimes by exorcism, it does not seem as if the profession is able to tackle all that is required of them there or at home.

That Sir Herbert Barker's remarkable work has at last been fully endorsed by the *Lancet*, of Feb. 27th, after investigation and demonstration in London Hospitals last July before a group of surgeons, is another tribute to the splendid work accomplished by unorthodox men.

* * *

The Cambridge Society for Psychical Investigation which is associated with the British College, held a Dinner and Lecture on December 11th, which was distinguished by the presence of the Rev. Drayton Thomas, who gave the inaugural address. Mr. S. O. Cox, our Hon. Principal, and Mrs. Muriel Hankey, the College Secretary, were also guests and took part in the proceedings. A remarkably enthusiastic audience gathered, presided over by Dr. S. J. Peters, M.P., who read a letter of greeting from Sir Oliver Lodge, and spoke of the growing interest in the work of the society.

Many members of the University are interested and it is in this way that the ground is prepared for fuller investigation by learned bodies.

* * *

We note the announcement of a course of lectures on the "Literature of the Occult" being given at the Marylebone Literary Institute under the auspices of the University of London. The Lecturer is

Mr. Bernard Bromage. He says in a letter in *Time and Tide* on the subject, "My lectures represent a serious and highly documented attempt to trace through established literary classics certain aspects of observation and sensitiveness which are engaging the closest interest and scrutiny of the most eminent scientists and psychologists of our day." We are glad to hear it, for our attention had not been drawn to this close interest. It is said, on good authority, that ten U.S.A. universities are now engaged more or less on the study of psychic matters and it is time such centres at home were showing that they are aware that these matters can be a worthy object of study and experiment.

* * *

Our friend, Mr. Evan Powell, was able to be present at the L.S.A. on February 18th, to lecture on his experiences as a voice medium, though he is now unable to continue the use of his gifts. He recalled many incidents known to us personally, some which had occurred during his visits to the College in past days. We miss his valuable contribution to our study.

* * *

In *Light* of February 25th there is a testimony to the work of Mrs. Ruth Vaughan, from the pen of Mrs. Nicolaus. Many who know the work of her 'Doctor' control, will endorse the words of one who was brought to her in great distress, who wrote, "A friendly hand was outstretched in the dark to draw me to a brighter path, and I have never since known that crushing loneliness and weariness of former days."

A remarkable instance of clairvoyance through Mrs. Vaughan is put on record, in which a tooth which might have caused trouble was indicated in the jaw of a sitter, who strenuously denied its presence. He took the matter up with his dentist, who also denied it, but the sitter insisted on having an X-ray taken, when sure enough the tooth was found, and the plates exist to verify this. This is a classic instance and the full story and verification should be in the hands of some responsible society.

Mrs. Vaughan has had to be absent from her work at the College since the New Year owing to family claims, but we trust that she will soon be amongst us again to continue her valuable work.

* * *

Mrs. Bertha Harris paid one of her welcome periodical visits to the College in March, and also appeared on the Grottrian Hall and the Queen's Hall platforms as clairvoyant, and at another large meeting in Ilford. Mrs. Harris is rapidly taking a first place in the ranks of demonstrators, and her many friends throughout the country will welcome the news of her London successes.

* * *

The Marylebone Spiritualist Association signalized its sixty-fifth anniversary by a great meeting in the Royal Albert Hall on March 21st, under the Presidency of Mr. Ernest Hunt. Several well known speakers and clairvoyants spoke and demonstrated on the occasion. The propaganda efforts of this Society, both in its dignified Sunday services at the Queen's Hall, and elsewhere, so efficiently organized by Mr. Frank Hawken, are beyond praise, for it is through this broadcasting of seed, that general individual interest is aroused, often to great ends. All may not agree as to the value of such propaganda, but in these days when the Press and the Radio are not too willing to allow full expression of psychic knowledge, it is necessary, if men and women are to learn that there are facts which can be of service to them in the battle of life, facts often withheld from them by orthodox teachers.

Sir Arthur Conan Doyle was one of the first to use this method in a large way, both at home and throughout the world. We note that our Vice-President, Mr. Denis Conan Doyle and his wife are at present visiting the U.S.A., where he may be lecturing on his experiences.

* * *

The International Institute for Psychical Research whose present quarters are somewhat restricted, has now, through the generous gift of a member, been able to move into adequate premises at Walton House, Walton Street, S.W.3. This will no doubt mean extended work, and will add another to the many handsome houses occupied by psychic societies. We extend to the Society, whose chairman is Mr. J. Arthur Findlay, our hearty wishes for success in the new venture.

* * *

Greetings reach us from Mrs. Bullen, a well-known resident of Victoria, B.C., long interested in psychic study, who says that she and other friends read every word of our Psychic Quarterly, and count upon it to keep them in touch with important aspects.

* * *

Mrs. G. Kelly Hack, whose book on The Centurione Voice Mediumship is known to many, is in Malta, and met there other travellers and friends, Mr. and Mrs. E. A. S. Hayward. Mrs. Hack has another volume in hand, dealing with experiences in Italy with Valiantine which have never been published in England and which are endorsed by Italian investigators and were published by Prof. Bozzano in Luce e Ombra. It is hoped that the book may be published.

* * *

When the International Conference meets in Glasgow on September 3rd, and welcomes distinguished visitors, it is expected that Prof. Bozzano, of Italy, will be accompanied by the Rev. Ugo

Bazoli, of Rome. Signor Bazoli is a retired Protestant minister who has a fine gift of healing, and is unsparing in his efforts to help others freely.

* * *

A London week for the entertainment of visitors is planned to follow the Conference and the College has already made arrangements for an afternoon reception on September 15th, to greet Prof. Bozzano, Rev. Bazoli, Dr. and Mrs. Crandon and Dr. and Mrs. Wickland. A public meeting will follow in the evening to be addressed by Dr. Wickland. Other societies are making arrangements to see that the visitors make interesting contacts during their stay.

* * *

The Coronation week will bring many visitors to London and to the College, I believe that all the accommodation there is already booked. Those who wish for sittings during their visit, must speak for them in good time, and particularly would we wish for a record gathering at the COLLEGE DINNER on May 5th, at the Café Royal. Many members and friends who have never previously been able to be present at this pleasant annual gathering should make an effort to do so on this occasion.

* * *

During the first week in March, the Hon. Principal, Mr. S. O. Cox, visited the Affiliated Societies in Sheffield, Leeds and Bradford. He lectured at each centre, and on his return spoke appreciatively of the interest displayed by the audience in what he had to say and of the questions put to him which evinced a studious attitude towards psychic science. He made many interesting contacts which we hope will be mutually beneficial and was much gratified by the kindness and consideration he received from many members of these societies. Such visits help to promote understanding and provide opportunity for a personal exchange of ideas.

* * *

A Psychic Centre has been opened in Buenos Ayres by Mr. and Mrs. Harold Torre who were at the College last Summer. This new centre, which was badly needed to serve the intelligent enquirer in Buenos Ayres, has made very commendable progress in the first few months of its existence, the membership having reached a century.

* * *

Mrs. Ashby, Mrs. Ewing, Mrs. Garth, Miss Joseph, Mr. Grierson-Ward and others have very kindly supplied flowers to the College during the past session. It is hoped that members with gardens will remember that flowers are greatly appreciated for decoration of the College rooms.

BOOK REVIEWS

THE MEDIUMSHIP OF MARIA SILBERT

By Adalbert Evian. (Messrs. Rider & Co. 10s. 6d. net.)

The writer and the publishers of this book have lost no time in getting their matter before a public, many of whom still carry practical remembrance of a remarkable Medium. Readers of PSYCHIC SCIENCE had, in the January issue, a résumé of the work accomplished by Frau Silbert during visits to the British College, and this book serves to supplement that record by illuminating the early years of her mediumship. The author, while only a boy, seems to have become friendly with the members of the Silbert household and became familiar with the almost daily demonstration of psychic powers which were a part of the family life, for many of Frau Silbert's most remarkable demonstrations were spontaneous, as we discovered at the College.

Clear levitation of the table, elongation of the medium, transportation over long distances beyond human speed, even walking on water and remaining dry, and appearing in dry clothes after being in a wild storm of rain, are occurrences never experienced at the College, and apparently belong, if correctly reported, to the hey-day of the medium's powers.

Not so pleasant is the picture of family séances where the young people on occasions encouraged the presence of rough and undesirable spirits, probably often over-persuading the medium against her will to allow these, which sometimes end in a bad shock for everyone. From these, 'Nell,' the able and serious guide, kept rigidly away, and when called upon for help, administered severe rebukes to all, but was, apparently, unable to hinder them if the will of the sitters was against him.

Many passages in the book are theatrical and weird, and the book is entirely a personal record and from hearsay; knowing Frau Silbert's later work, and its extent and variety, and from other reports which have reached me, I can imagine, that, exaggerated as some of the accounts may appear, they rest on a basis of fact. The family circle, one of whom, at least, and perhaps others, had certainly psychic powers, made a powerful and sympathetic battery in which much could happen denied to the observation of researchers. I must, however, point out the inaccurate statements made by the author as to happenings at the College during Frau Silbert's visits to England. She was never "sewn into a sack," nor controlled by "electric handcuffs." No such procedure was ever adopted, nor was it necessary, as a good light was always maintained at séances. This is one of the "hearsay" inaccuracies, and may make us dubious as to other narratives which the author cannot personally vouch for. His best recommendation as an observer, however inexperienced, is the length of time in which he was in contact with the family.

This book will no doubt have a large sale and add to the public knowledge of good mediumship.

The translator, H. E. Kennedy, B.A., has done his work with ability.

B. McK.

TRANSITION

By Major C. H. Mowbray.

(L.S.A. Pubs. Ltd., 16 Queensbury Place, S.W.7. Price 1s.)

It is always a pleasure to see a fellow student making use of his personal psychic experiences for the benefit of others. I have seldom seen so much good matter included in such small compass as this brochure provides at such a reasonable cost. The eleven pages of excellently printed photographs of teleplasm taken at séances with the mediums Lewis of Wales, and Lynn of Newbiggin at the College by Major Mowbray, are alone worth more than the cost and should be carefully preserved by all students. The print is clear and the binding attractive, and the Rev. Drayton Thomas, who encouraged the author in his venture, provides an interesting foreword.

Many societies know Major Mowbray as an interesting lecturer, and we at the College know him as one of our early members and as the Hon. Director of our Research work. He dedicates the book to the late Hewat McKenzie under whom much of his experience was gained, and says of him, "A great investigator was Mr. McKenzie and his passing a great loss to the movement."

Major Mowbray out of a wealth of knowledge of mental mediumship selects such instances as tend to prove that the telepathic theory between medium and sitter does not hold water but does prove the possibility of survival. He also details valuable personal experiences of physical mediumship with 'Margery,' L'Estrange, and others. To have lived in a haunted house provides the author with an exciting chapter, as also do the visits to centres of Poltergeist activity which he shared with Mr. McKenzie and Mrs. Eileen Garrett.

Readers will be pleased with this book and the author's story as to how he became interested in these matters and the influence they have had on his thinking, and will surely hasten to provide themselves with a copy and send one to their friends.

B. McK.

A HERMIT IN THE HIMALAYAS

By Paul Brunton. (Leonard & Co. 7s. 6d.)

This book must be read by everyone who loves the perfect poetry of literary beauty, descriptive charm and philosophic perception. Some paragraphs are remarkable for their allegorical aptness, one in particular, on page 298, describes the mountains as symbolic of our race. A fine example of the philosophy of the author occurs on page 89—"The most deceptive thing in the world is to imagine that they alone are strong who are noisy, or that they alone possess power who are fussily active." There are many others of the same calibre.

A complete chapter (XI) is devoted to Mr. Charles Chaplin. Here is something that lovers of art will read and re-read. None could excel such a masterly handling of so difficult a subject and few could equal it. This is undoubtedly Paul Brunton's "best ever."

But, whether it is through the glamour of the Orient or the absorption of its teachings, it is a pity that the author has become so convinced

of re-incarnation as a doctrine that he finishes a paragraph on the subject with the words—"I can say only that if, by the grace of God and the Peninsular and Oriental Steam Navigation Company, I tread Asiatic soil to-day, I have also trodden it in anterior lives." Re-incarnation is a doctrine which has caused a whole race to atrophy—to adopt the attitude of *laissez-faire* in life. It is not and never has been capable of proof, and thinking beings should not be satisfied with mere doctrine. They should use reason and arrive at only rational conclusions. The doctrine is in nature non-progressive, and life without progress would be meaningless. Why such an able mind should succumb to that insidious barrier to progress (which has nothing to recommend it) is a question too difficult, perhaps, even for the author himself to answer. But maybe one of his ardent admirers, who has his spiritual welfare at heart, will help him out of that Slough of Despond before he is completely immersed.

Although I have singled out one chapter for review, lack of space prevents equally high praise being given to many other chapters in this fascinating book.

A.N.H.

"WHAT IS YOUR WILL?"

By Mrs. Rhys Davids (D.Litt, M.A.). (Rider & Co. 6s.)

This volume, of such modest appearance, reveals an amazing aspect of a well-known truth.—It is no less than an almost passionately anxious entreaty to MAN to learn afresh the stupendous meaning of the words "To Will," for as the Authoress says:

"We contract the meaning of 'Will' and use it but little, when we might not untruly say that our very salvation here and beyond depends on our use of it and our recognition of it. And we fail to see that 'Will' without 'Willer' is meaningless, even as is 'way' without 'wayfarer'——"

The argument for a new approach to this subject of the Will is set forth with great emphasis, but not always with equal lucidity, and the book requires close reading for sometimes the sense is somewhat involved. But what gives it a special value to Spiritualists is that personal experiences are given to prove the arguments used and it is evident that a great step forward in time and reliable psychic development is here promised.

Apart from the technique described of developing the Will in the right way, the doubts and difficulties of psychic research are analysed at some length and with much frankness.

The analysis too of Dreams is somewhat novel for the writer considers what is generally known as the "Etheric" body as a "Sleep-Body" willing the personality during the entire lifetime of the personality, and what we call "dreaming" is this second body steeped in memories of former lives (the doctrine of Reincarnation being firmly held). The somewhat overworked "subconscious" is thereby relegated to a different plane and is not allowed to be held accountable for the "willing" of this Sleep-Body. The theory is interesting and novel but the entire scope of it cannot be given in a brief review.

It is of course true that there have been many communications from the Other Side purporting to give accurate records of the justice dealt out immediately after Death to Earth inhabitants good or bad, and the most striking and I should say novel Chapter in this book is the one called "The Next Step." In it is given a detailed description of the "Tribunals" and of the methods used to bring each Soul to a sense of its own short-comings before absolution can be vouchsafed. This is of course in direct contradiction to most of the communications hitherto received for the fact has usually been emphasized that there is NO judge of Right and Wrong apart from the individual's own newly awakened consciousness. "I myself am Heaven and Hell," has been held to be true, but in this record man is not only brought before "two men in purple, unwigged and uncovered—the Judges," but also there is apparently a ubiquitous body of "Watchers" who wait upon their own sex on Earth in shifts of eight hours each day and night and report to—? (it does not say) the progress of their charges. Most of us who were brought up in the Evangelicalism of the Victorian day can recall with horror the "Divine Eye" that followed us about "in our going out and our coming in, in our lying down and our uprising," saw through walls and ceilings and generally spied upon us, and to have this gruesome conception reimposed upon us is almost too much. One can but hope that the "EYE" is one of Love and Understanding and not of Condemnation and Anger.

An interesting side issue is also examined, namely, that of animal consciousness, the point being made that no animal has ever shown any aspirations or inclinations towards another Life; in fact all spiritual instincts are said to be non-existent. But we would like to point out that animals, and not only dogs, are strikingly sensitive to psychic tests and frequently register fear or pleasure without any apparent physical explanation. It would surely seem therefore that animals are as completely in touch with the World Beyond as we are, though it is certainly true that they do not manifest any instinct of worship apart from devotion to a master or mistress. That animals survive bodily death, too, has surely been proved in the Séance Room over and over again. But with reference to the chief argument of the book it would appear that animals are not capable of using the *Will* in a human way and we are forced to believe that a further and a closer analysis of the animal consciousness is still necessary and desirable. Much more might be said in praise of this interesting volume but space only permits of a final quotation which supplies the keynote of the Author's intention—

"Too much have we looked on this other World as a vague 'forever-ness' with no clear value in it as to a wayfaring further on a journey that is very far from its end, even as it is very far from its beginning. In that 'more' in the man that we yet have to learn, it is this I would leave with readers:—We are in a WAY, in a way that began *for each of us* long ago, long before this our birth on Earth, a way that will go on long after we have left Earth. A way that will

take us ever onward to a 'More' and will only end in the 'Most.'
 This is to me the real worth in what I have tried to say."
 And that it has real worth no one will deny.

E.M.J.

A MESSAGE FROM THE SPHINX

By Enel. (Rider & Co. 12s. 6d.)

The Publishers' claim that "In this book are elucidated the esoteric teachings hidden in the hieroglyphic system, and the 'Mysteries' of the Egyptian religion and Ancient Magic are brought into the light of day. The problems hinted at in *A Search in Secret Egypt*, by Paul Brunton, are made plain." I venture to think that this claim will surprise a number of people, and Paul Brunton may well be one of them.

As the author himself explains that, "Those who mock at magic and consider the ancient magician as a charlatan profiting by the stupidity of the people, make a great mistake, and show their limited knowledge of ancient religions. To understand these the student must not start his researches with the present-day materialistic point of view, but must try and put himself in the position of the ancient thinkers. Only from this vantage point will he be able to discover the essence of the ancient teachings, and things that at first sight seemed to him purely aberration will come to reveal a logical and founded reason." From this you will understand that opinion is qualified by the angle of approach. Personally I should think that if the student was capable of this mental metamorphosis—he could arrive at enlightenment without the aid of this or any other *modern* book.

However, this book does contain a great deal of interesting reading, though one goes through it with a perpetual sort of 'Missing the boat' feeling, due to the author's habit of appearing to be always in a hurry to get on to the next chapter. On page 233 he says, "There exists a third element that gives still greater precision to the reading of the horoscope, but we will speak of that later." On page 239 we get, "It would take too long to explain in detail the symbolic significance of numbers." On page 277, "It would take too long to go into this." On page 285, "I cannot dwell any longer on this subject." And so on throughout.

The subject matter deals with the Hieroglyphic Language in a by no means exhaustive form, illustrated by 5 plates—not a lot considering there are nearly 800 Hieroglyphs known to present day Egyptologists,—the Hebraic Cabala, the Tenary—Equilibrium, the Septenary and the Duodenary, the Sephirothic System, Astrology, Numerology and other Methods of Divination, Magic, Medical Art, etc., etc.

Numerology provides great detail and on page 249, "A method purely scientific by which anyone who wants to acquire this knowledge can arrive at its possession." The only condition required for its acquisition is study (long study it is true). On page 242 one is prepared for this by being told,

* The film "Maid of Salem," recently shown in London deals with the latter Witch Hunt, and the behaviour of the children.

The chapters dealing with Magic give much food for thought, and the misguided moderns who are now studying the black variety will be more than angry with page 259 which describes a maleficent proceeding called "Stabbing of the Shadow."

So also in the chapter on Medical Art containing much information concerning a remedy called the powder of Paracelsus. On page 282 is described a proceeding called "The treatment by the 'Mummy.'" The last is formed by the diseased matter taken from the body of the patient containing the noxious elements of the affection.

We are told that in France a certain school, bases its treatment on understanding the aura, and we learn of "Nests of astral microbes" which sound very exciting, rather unpleasant, and quite new.

The author considers that the results obtained through the practices employed in spiritualistic séances present an action of natural powers inborn in man and have nothing to do with the other world. He says, "They are based either on mass hypnotism or on transmission of thought."

He writes a good deal about Atlantis and Lemuria, but adds little to what is already known about them. All the same this is a book to read, a book to buy, for even if at first reading you are a little hazy as to what the Message of the Sphinx really is, perhaps if you read it often enough you may find out.

J.R.

LIGHT IN OUR DARKNESS

By W. S. Montgomery Smith and Ellinor M. Taylor.
(Psychic Press, Ltd. 3s. 6d.)

This is yet another record of communication with the Beyond through the mediumship of Mrs. Osborne Leonard and Mrs. Ellinor M. Taylor and will appeal to all who value simplicity of style and earnestness of purpose.

There are valuable chapters dealing with some of the difficulties and dangers of psychic practice and quite lucid explanations on some scientific problems. Also on "The Christ Within" is a very helpful chapter and one which, though most parsons would consider it too unorthodox, gives in a short summary the important distinction between "Jesus" and "The Christ."

The book can be safely recommended as bringing consolation and information to many who have not as yet found much to impress them concerning the Life after Death.

E.M.J.

THE STORY OF PROPHECY

By H. J. Forman. (Cassell. 10s. 6d.)

Although prophecy has a curiously impressive effect on humanity (even on those who scout its facts) students of psychic science will find little in this story which will add to their knowledge of that subject. The reader will, however, find a fascinating picture of prophecy and prophets throughout the ages. The story is difficult to tell in an interesting manner and the author has made a personal success in his handling of it.

One is left with a feeling that, despite the spate of prophecies of imminent turmoil, tribulation and change, the human race has it in its power to rise superior to discord and disaster and thus alter its prophetic destiny.

An interesting line of research lies in the attempt to account for the cryptic nature of prophecies which turn out to be most important ; also for the lack of reliable prophetic direction in the chaotic state of world affairs to-day.

A.N.H.

STRANGE DIARY

By Zelma Bramley-Moore. (Rider & Co. 5s.)

This volume is a record of the extraordinary personal psychic experiences of the author. From early childhood her psychic faculties functioned and, as so often happens, her parents endeavoured to stifle them. In spite of this, however, she has retained her powers. As a three-year-old she astonished her parents on many occasions by indicating exactly where they had hidden various objects during the time she was sleeping.

Mrs. Bramley-Moore has proved to her own satisfaction that she can see with her solar plexus and believes that the blind could overcome their disability if they were trained to do so. She explains her attempts to see without eyes and how initial failure was turned into success. The various sensations experienced by her in the exercise of clairaudience, telepathy, etc., are fully discussed and should be of interest to all sensitives.

In the chapter "Behind Time" Mrs. Bramley-Moore propounds an interesting theory regarding prevision and this is a subject in which all are interested. Those experiences for which corroborative evidence is available are marked. It should be noted that up to the time of a recent accident the authoress was a first-class lawn tennis player.

The book, which is full of the most weird and fascinating experiences, is extremely well written and few will be able to lay the book aside until the last page is turned.

S.O.C.

MR. SLUDGE, THE MEDIUM

By Horace Wyndham. Geoffrey Bles, 12s. 6d.

This book professes to be a life of D. D. Home, but is in fact a bitter attack, not only upon Home, but on other mediums and on Spiritualism. The author belittles the statements of men like Crookes, Barrett, de Morgan, Wallace and Myers—men who *did* investigate psychic phenomena—and lauds the opinions of Darwin, Faraday, Huxley, and Tyndall. He speaks of the gullibility of Sir W. Crookes and quotes in support of his statement the opinions of J. N. Maskelyne and Houdini. The attitude of these conjurors towards Spiritualism is well-known, the latter having cheated at the "Margery" séances.

Speaking of Home's handling of red-hot coals—a feat which is well attested and is similar to fire-walking to-day—the author says "There is also the possibility that the 'red-hot coal' was really a small lump of

spongy platinum which could have been palmed, together with a bulb of hydrogen. This, when pressed on, would release a jet and make the platinum incandescent. But perhaps the simplest methods are the best ; and, after all, a glow-worm hidden in a box of red glass would have answered the purpose."

Of Stainton Moses the author remarks " After some tuition from Home, he had the entire bag of tricks at his finger-ends ; " and the automatic writings are described as " turgid and rhetorical accounts of existence in the next world." A critic without bias would hardly so describe ' spirit Teachings.' Mr. Wyndham's opinion of mediums and Spiritualism generally is obvious from the following extract : " During Home's absence from England, the torch of Spiritualism was carried on by others, and a number of ' Mr. Sludges ' sprang up in reach-me-down suits."

Much is made of the " Home-Lyon " lawsuit, but one has only to read Home's *Incidents of my Life* (2nd series), to realise the prejudice displayed by Lord Gifford and the latter's total ignorance of psychic facts.

In his final chapter Mr. Wyndham, speaking of " inspirational addresses," says, " Years after Stainton Moses first popularised them, a demented curate filled columns of a Sunday newspaper for weeks on end with similar outpourings." I wonder to whom and to what he refers ? If to the articles by the Rev. G. Vale Owen in the *Sunday Dispatch*, Vale Owen was not a curate at the time and his articles were not inspirational addresses.

The author speaks of apports as another " strong card in the mediumistic pack " ; of controls such as Red Cloud and Little Sunshine being given notice to quit because research work has improved. " None of the mediums has produced spirit writing," he remarks, " up to the sample that astonished the guests at Belshazzar's Feast ; and the levitation of D. D. Home was insignificant compared with that of Elijah." Of course we have ample scientific evidence, such as the author would demand, that these incidents occurred as recorded ! But how fortunate that Mr. Wyndham has not thought fit to write a volume on these and other Biblical phenomena !

In conclusion Mr. Wyndham writes, " During the fifty years he has been among them, the fact remains that, rap they never so loudly, Daniel Douglas Home, the King of Mediums, has never once come back from the Shades to attend a séance and confound the sceptics." How *can* the author possibly know this ?

What his object was in writing this book must be a matter of conjecture, but such attacks cannot prevent the ultimate triumph of truth.

S.O.C.



LIST OF DONATIONS TO MR. A. E. JAY'S APPEAL FUND

	£	s.	d.		£	s.	d.
A. H.	100	0	0	Mr. D. Hanbury ..	1	0	0
Miss J. Allan ..	1	0	0	Miss G. P. Hankey ..	2	2	0
Mrs. D. Anderson ..	10	0		Mrs. M. W. Hankey ..	1	0	0
Mrs. Arnott	3	3	0	Mrs. Hannay	1	0	0
Mrs. Baker	5	5	0	Mrs. Heelas	1	0	0
Mrs. Banister	1	0	0	Mr. C. Herrmann ..	3	10	
Mrs. Bardswell ..	1	0	0	Mrs. Grove Hills ..	1	0	0
Mrs. Bellairs	1	0	0	Mrs. Hislop	10	0	
Mrs. Bertram	1	0	0	Mr. A. G. Hoseason ..	10	6	
Mrs. B.	1	10	0	Mrs. H. Hughes ..	1	0	0
Mrs. Cotesworth Bond	1	0	0	Mr. A. E. Jay	100	0	0
Mr. E. F. Buckingham	2	2	0	Lt.-Col. J. Jeffreys ..	1	0	0
Mrs. Cardew Buckley ..	2	18	0	Mrs. Kaulback	1	0	0
Mrs. Caldwell	1	0	0	Mr. H. Lazell	1	0	0
Mrs. G. Campbell ..	1	0	0	Dr. Elmer Lindsay ..	1	0	0
Mrs. Chamier	1	0	0	Miss I. de B. Lockyer	1	0	0
Mrs. Chubb	1	0	0	Mrs. Lovett-Cameron ..	1	0	0
Mr. P. Chalmers ..	1	0	0	Mrs. Lowcock	2	0	0
Mr. C. Clerk	1	0	0	Mrs. Lyle	1	0	0
Miss E. Corry	1	0	0	Rev. R. W. Maitland ..	1	1	0
Mrs. Creet	1	0	0	Mrs. Malcolm	1	0	0
Major J. K. C. Cross ..	2	0	0	Mr. C. Marshall	1	0	0
Lady Cumming	2	0	0	Lt.-Cdr. R. P. Martin ..	5	0	0
Mrs. Cunliffe-Stamford	1	0	0	Mr. J. Mengli	5	0	0
Lady M. E. C. Currie ..	10	0	0	Mrs. Moore	5	0	0
Mr. F. Darwin	1	0	0	Lady Murray	3	0	0
Mrs. Davidson	1	0	0	Mrs. S. Mackenzie ..	1	0	0
Captain V. M. Deane ..	1	0	0	Mrs. Hewat McKenzie ..	18	0	0
Cdr. J. R. Grisman ..	1	1	0	Mr. L. Nicholas	5	5	0
Mme. de Herrenschan-				Miss M. D. Nicholls ..	1	0	0
wand	1	0	0	Mrs. Overton	1	0	0
Mr. E. N. Dempster ..	2	0	0	Mrs. Owen	1	0	0
Mrs. Devenish	5	0	0	Mrs. Clement Palmer ..	10	6	
Lady Dewar	1	0	0	Mr. E. Parker	1	0	0
Mrs. R. Dixon	1	0	0	Dr. J. N. Parrington ..	1	1	0
Miss M. Conan Doyle ..	1	1	0	Mrs. Paulden	1	0	0
Mrs. Drummond	1	0	0	Lt.-Col. F. C. Pilkington	2	0	0
Mrs. Duffus	1	0	0	Major J. R. Pinsent ..	2	0	0
Mrs. Robertson Duncan	1	0	0	Mrs. Polak	1	0	0
Mrs. Enthoven	1	0	0	Mrs. Dr. W. Posthumus	1	0	0
Col. F. W. Evatt	1	0	0	Mrs. Arnold Priestman	1	0	0
Lt.-Col. R. C. Firebrace	1	10	0	R.M.	1	0	0
Mrs. S. Forbes	1	1	0	Mr. & Mrs. H. R.			
Mons. F. E. Gibert ..	1	0	0	Ronnefeldt	5	0	0
Mrs. Gibbs	1	0	0	Mrs. Meyer Sassoon ..	10	0	0
Mr. J. Gilchrist	1	0	0	Mr. R. H. Saunders ..	1	0	0
Mr. J. A. Gillett	2	0	0	Mr. A. E. Schaaf	1	0	0
Mrs. Goodwin	1	0	0	Mrs. Schofield	1	0	0
Mr. H. J. Grierson-				Mr. C. L. Schwind ..	2	0	0
Ward	1	0	0	Miss M. I. Seymour ..	1	0	0
Mrs. Gibbons Grinling	1	0	0	Mrs. Silvanus	1	0	0
Mrs. E. S. Grundy ..	2	0	0	Mr. F. S. Smith	1	0	0
Mrs. Hackney	5	0	0	Mr. G. Howell Smith ..	1	0	0
Mrs. Hadfield	1	0	0	Mrs. Spencer	1	1	0
Mrs. Hallam	2	0	0	Mrs. H. G. Sykes ..	1	0	0
Lt.-Col. J. M. Hamilton	1	0	0	Dr. A. L. Telling ..	1	0	0
Mrs. Hanbury	1	0	0	Rev. C. Drayton Thomas	1	0	0

DONATIONS

79

	£	s.	d.		£	s.	d.
Mr. J. F. Thomas ..	2	0	0	Mrs. Mowbray Watson	2	0	0
Miss N. Tom-Gallon ..	5	0	0	Mr. A. Weldon ..	2	0	0
Mrs. Miles Tristram ..	2	2	0	Mrs. Whittingham ..	1	0	0
Mrs. Vernon ..	1	1	0	Mrs. Jones Williams ..	1	0	0
Signor L. Vignolo ..	1	0	0	Mrs. N. Williams ..	1	0	0
Dr. M. Vivian ..	1	0	0	Mr. R. Wilson ..	2	0	0
Mr. G. H. Wakeman ..	10	0	0	Mrs. Wright ..	1	0	0
Miss H. A. Walker ..	1	1	0	Mrs. C. Woolley ..	5	0	0
Mrs. Wallis ..	1	0	0				
Mr. E. Stanley Walters	1	0	0				
Mrs. Ward ..	10	0	0				
					£424	9	10

DONATIONS TO GENERAL PURPOSES FUND

	£	s.	d.
Lady Cumming	1	0	0
Lady Conan Doyle	5	0	0
Mr. R. Ewing	2	2	0
Lt.-Col. R. F. C. O'Brien	1	1	0
Mr. J. D. Turner		5	0
From Donation Boxes	1	15	6
	£11	3	6

DONATIONS TO MEDIUMS' AND SPECIAL SITTERS' FUND

	s.	d.
From Donation Box	15	6

DONATION TO "PSYCHIC SCIENCE"

	s.	d.
Dr. A. Carden	5	0

DONATIONS TO BOILER FUND

(Cost of New Boiler £50)

	£	s.	d.
Previously acknowledged	7	0	0
Col. F. C. Firebrace		10	0
Mrs. Fox		5	0
Mrs. Garth		5	0
H. R. R.		5	0
	£8	5	0

DONATIONS TO ENDOWMENT FUND

(A Permanent Fund to which donations are welcome)

	£	s.	d.
Previously acknowledged	343	19	0
Mrs. Devenish	25	0	0
	£368	19	0

BOOKS ADDED TO THE LIBRARY

since January, 1937

* New Books

	<i>Cat. No.</i>	<i>Published</i>
BAILEY, ALICE A. "Initiation Human and Solar" (2nd copy)	2736	1933
*BARKER, A. TREVOR (Edited by). "The Complete Works of H. P. Blavatsky" (Vol. IV, 1882-3) ..	2758	1936
BRANDON, WILFRED. "Open the Door!"	2769	1935
*BROWN, WILLIAM, D.M. (Oxon), D.Sc. (London), F.R.C.P. "Mind, Medicine and Metaphysics" ..	2771	1936
*BRUNTON, PAUL. "A Hermit in the Himalayas" ..	2782	1937
DALLAS, HARRIET H. "The Teaching of Platonius" (1st Series)	2881	1932
*DAVIDS. MRS. RHYS, D.Litt., M.A. "What is your Will?"	2883	1937
*DE BRATH, STANLEY (M.Inst.C.E.). "The Functions of Life" (Pamphlet)	2884	1937
DOYLE, SIR ARTHUR CONAN. "The Wanderings of a Spiritualist" (3rd copy)	2906	1921
EAGLE, ALBERT. "The Philosophy of Religion versus the Philosophy of Science" (2 copies)	2927-8	1935
*EVIAN, ADALBERT. "The Mediumship of Maria Silbert" (2 copies)	1988-9	1937
FINDLAY, ARTHUR. "The Torch of Knowledge" (2nd copy)	3011	1936
FORMAN, HENRY JAMES. "The Story of Prophecy" ..	2023	1936
HALIFAX, LORD. "Ghost Book"	3064	1936
HUNT, H. ERNEST. "Do We Survive Death?"	2112	1936
*HUNT, LEIGH. "The Conduct of Psychic Circles" (Pamphlet)	3088	1937
KOSSEGG, KARL. "Okkulte Erscheinungen Verstandlich Germacht?"	2173	1936
*LANYON, WALTER CLEWOW. "Thrust in the Sickle" ..	3151	1937
MOORE'S JOURNAL. "The Unknown," Vols. 1 & 2 ..	3184-5	
*MOWBRAY, MAJOR C. H. "Transition" (3 copies) ..	3186	
	3188-9	1937
OWEN, ROBERT DALE. "Footfalls on the Boundary of Another World" (2nd copy)	2306	
"PSYCHIC SCIENCE," Vol. XV	3261	1936-7
*RISHI, V. D. "Spiritualism in India"	2420	1936
ROW, ARTHUR. "Researches into the Unknown" ..	3358	
SETI. "The Wayfarer"	3406	1927
*SHIRLEY, THE HON. RALPH. "The Problem of Rebirth"	3414	1936
SINNETT, A. P. "The Growth of the Soul"	3421	1896
*SMITH, MONTGOMERY and TAYLOR, ELLINOR M. "Light in our Darkness"	3418	1936
STOBTART, MRS. ST. CLAIR, AND OTHERS. "Spiritual Songs"	3430	
*THOMAS, REV. C. DRAYTON. "An Amazing Experiment" (2 copies)	2499-2500	1936
TUBBY, GERTRUDE OGDEN. "Psychics and Mediums" (2nd copy)	2515	1935
VARIOUS AUTHORS. "The Mysteries of Life and Death"	3490	

The thanks of the College are due to MRS. GUY CAMPBELL, MR. A. E. JAY, MRS. MARX, MR. C. MOORE, MAJOR C. H. MOWBRAY, REV. C. DRAYTON THOMAS, and others, for kind gifts of books to the Library.

The following are among the Life Supporters of the College

Life Patrons :

ANON. (T.)	Mrs. HEWAT MCKENZIE.
Lady CURRIE.	Mrs. ST. CLAIR STOBART.
Mr. A. C. HARRIS.	Mr. JOSEPH DE WYCKOFF (U.S.A.)
Mr. ROY HOLMYARD (U.S.A.).	

Life Members :

Mr. W. R. S. BOND.	Mrs. KITCHEN.
Miss O. M. BUBB.	Mr. STUART McDONALD.
Miss E. M. BUBB.	Mr. F. A. MEIER, M.A., B.SC.
Mrs. CHRISTIE.	Major C. H. MOWBRAY.
Lt.-Col. N. P. CLARKE.	Major J. R. PINSENT.
Mrs. DEVENISH.	Mrs. PODMORE.
Lady CONAN DOYLE.	Mrs. Dr. W. H. POSTHUMUS.
Mr. D. GRINLING.	Mrs. R. E. SPENCER.
Mrs. HACKNEY.	Mr. A. W. TRETHEWY.
Mrs. HEELAS.	Mr. STANLEY WALTERS.
Mr. F. A. HERON.	Mrs. NICHOLAS WILLIAMS.
Mrs. HOLT.	Mr. R. WILSON.
Miss JOSEPH.	Mrs. DE WYCKOFF (U.S.A.).

Life Associates :

Mr. B. F. ANDREWS.	Mrs. CHESNEY JACKSON.
Mrs. BLAMIREs.	Mrs. ASHTON JONSON.
Mrs. CHUBB.	Mrs. LINDLEY.
Mr. LIONEL CORBETT.	Mr. CHARLES MARSHALL.
Mrs. DUFFUS.	Mrs. MEYER SASSOON.
Miss EISSNER.	Mrs. WALTERS.
Mr. ASHBY GILLET.	

The College will welcome Bequests, and a suitable form is provided for this purpose.

Bankers : The Midland Bank, Ltd., 92 High Street, Kensington, W.8.

REGISTER OF ADDRESSES

BRADFORD.—The Yorkshire Psychic Society, 28 Town Lane, Idle, Bradford.
 SECRETARY.—Treasurer: Mr. Stanley Jackson.
 BRIGHTON.—The Brighton National Spiritualists' Church and Sussex Psychic Bureau, Mighell (Mile) Street, off Edward Street. President and Director: Mr. Herbert J. Everett.
 CAMBRIDGE.—The Cambridge Society for Psychical Investigation, Photographic Club Room, Ram Yard. Secretary: Mr. R. Edmunds Wing.
 DURHAM.—The North-West Durham Centre for Psychic Research, 6 Jane Street, South Moor, Co. Durham. Secretary: Mr. Robert Dawson.
 EDINBURGH.—Edinburgh Psychic College and Library, 30 Heriot Row, Edinburgh. Hon. Principal: Mrs. Ethel Miller.
 GLASGOW.—Glasgow Association of Spiritualists, 26 Holland Street. Hon. Secretary: Mr. J. B. M'Indoe.
 LEEDS.—The Leeds Psychic Research Society, 114 Parkland Drive, Meanwood, Leeds, 6. Hon. Secretary: Mr. L. Allison.
 LEICESTER.—Leicester Society for Psychical Research, 35 Highfield Street, Leicester. Secretary: Mr. J. Herbert Wicks.
 LETCHWORTH.—Letchworth National Spiritualist Church, The Howard Hall, Letchworth, Herts. Secretary: Mr. G. Kenyon Rogers.
 LONDON.—British College of Psychic Science, 15 Queen's Gate, S.W.7. Hon. Principal: Mr. Sydney O. Cox.
 GOLDERS GREEN Spiritualist Society, Broadwalk Hall, 146 Golders Green Road, N.W.11. President: Mr. Arthur W. Challis.
 MANCHESTER.—Spiritualists' National Union, 64a Bridge Street, Deansgate, Manchester, 3. Secretary: Mr. Frank Harris.
 PORTSMOUTH.—Portsmouth Temple of Spiritualism, 73 Victoria Road South, Southsea, Portsmouth.
 RICHMOND.—Richmond Spiritualist Church (The Free Church), Ormond Road. Hon. Secretary: Mr. W. H. Brewer.
 SHEFFIELD.—Sheffield Society for Psychical Research. Secretary: Mr. C. P. MacCarthy, 15 Wilkinson Street, Sheffield, 10.
 TONBRIDGE.—Tonbridge Spiritualist Society, 8 Shipbourne Road, Tonbridge. Secretary: Mrs. Pink, Portman Park, Tonbridge.

AUSTRALIA

ADLAIDE.—St. John's Spiritual Church Incorporated, Carrington Street, Adelaide, South Australia. Secretary: E. E. Mack, 104 Unley Road, Unley, Adelaide.
 N.S.W.—United Spiritualist Church of N.S.W. (affiliated to the Greater World Christian Spiritualist League). Hon. Secretary: Mr. James Dutton, 210 High Street, Willoughby, New South Wales.
 SYDNEY.—Society for Psychic Research, 335 George Street, Sydney. Hon. Secretary: Mr. C. Bartle.

MOORE'S JOURNAL

"THE UNKNOWN"

Devoted to Psychic, Occult and Kindred Subjects
 Published Annually
 Price 2s.

Obtainable from the B.C.P.S., 15 Queen's Gate, S.W.7

"SPIRIT INTERCOURSE"

(Illustrated)

By the late J. HEWAT MCKENZIE

Reprinted by courtesy of Mrs. Hewat McKenzie

An excellent book, giving the enquirer practical information on all phases of mediumship—the result of many years' extensive research.

Price : 4/6. (4/10 post free)

(Special terms to Societies and Churches)

The whole of the proceeds goes to College Funds

PAMPHLETS

(In attractive stiff covers)

"FIRST STEPS TO SPIRIT INTERCOURSE." By J. Hewat McKenzie

"PERSONAL EXPERIENCES." (With portrait).

By Rose Champion de Crespigny

"THE AQUARIAN AGE."

By Marjorie Livingston

6d. Each. (7½d. post free)

The above may be obtained from

BRITISH COLLEGE OF PSYCHIC SCIENCE

15 QUEEN'S GATE, LONDON, S.W.7

PSYCHIC SCIENCE

15 QUEEN'S GATE, S.W.7

ADVERTISEMENT RATES

PAGES NEXT TO FRONT COVER :

page	£3 0 0
1/2 page	£1 15 0
Quarter page	£1 0 0

PAGES NEXT TO BACK COVER :

1/2 page	£2 10 0
Quarter page	£1 10 0
Quarter page	15 0

A reduction of 12½% is allowed for 4 or more insertions.

Published *quarterly*, on 1st January, 1st April, 1st July, and 1st October.

All copy is subject to the approval of the Editor.

LONDON SPIRITUALIST ALLIANCE L.d.

(Founded 1873, renamed 1884)

WITH WHICH IS INCORPORATED

THE QUEST CLUB

16 QUEENSBERRY PLACE, LONDON, S.W.7

Telephone : Ken. 3292/3.

Three mins. from

Telegrams : Survival, London

South Kensington Station

President :

MISS LIND-AF-HAGEBY

Hon. Treas : Capt. A. A. CARNELL Secretary : MERCY PHILIM

Hon. Librarian : STANLEY DE BRATH, M.I.C.E.

Inclusive Membership Fee

ONE GUINEA PER ANNUM

(Dates from first of Month following enrolment)

No Entrance Fee

Excellent Library, Lectures, Sitzings with Approved Mediums, Spiritual Healing. Advice and Help concerning the Development of Mediumship. Comfortable premises. Open Mondays to Saturdays, 10 a.m. to 7 p.m. Enquirers welcomed.

LIGHT

**A Journal of SPIRITUALISM, PSYCHICAL,
OCCULT and MYSTICAL RESEARCH**

Leading Psychic Newspaper and Journal of the L.S.

Founded 1881

Editor : GEORGE H. LETHAM

What "Light" stands for :

Light proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto : "Light ! More Light !"

2d. WEEKLY. YEARLY SUBSCRIPTION, 10/6 POST FREE

Subscriptions to : 16 Queensberry Place, London, S.W.7

Free copy sent on application.

Printed at the GROSVENOR PRESS, Christmas Street, BRISTOL

BRITISH COLLEGE OF PSYCHIC SCIENCE

15 Queen's Gate, S.W.7

WEDNESDAYS at 8.15 p.m.
LECTURE OR DEMONSTRATION

MONDAYS AT 7 AND FRIDAYS at 3 p.m.
GROUP—CLAIRVOYANCE AND PSYCHOMETRY

BI-MONTHLY DISCUSSION TEA.
(2nd and 4th Thursdays in the month)
OPEN TO NON-MEMBERS

PRIVATE APPOINTMENTS.

MRS. MASON	MRS. RUTH VAUGHAN
*MISS NINA FRANCIS	MRS. BRITTAIN
*MRS. FAIRCLOUGH	MRS. HIRST
*MRS. BERTHA HARRIS	MRS. GRADON THOMAS
MISS NAOMI BACON	MISS LILY THOMAS
MRS. GARRETT	MRS. JOHN RICHARDSON
MRS. BARKEL	MR. GLOVER BOTHAM
MRS. SHARPLIN	MR. T. AUSTIN

CLAIRVOYANCE, PSYCHOMETRY AND AURA READING

*MRS. WATSON	MISS GEDDES
*MRS. BERTHA HARRIS	MRS. BATEMAN
COPPIN	MR. T. AUSTIN

DIAGNOSIS AND HEALING.

Full P. SHARPLIN	*MISS FRANCIS
Half ARTHUR SPRAY	MRS. RUTH VAUGHAN
Que	

AUTOMATIC WRITING.

*MRS. HESTER DOWDEN

PSYCHICAL DEVELOPMENT.

*MISS K. COATES	MR. GLOVER BOTHAM
-----------------	-------------------

PHYSICAL PHENOMENA.

Members only are notified of Demonstrators visiting the College for various Physical Phenomena

* Exclusive to the College.

ADVANTAGES of COLLEGE MEMBERSHIP

TOWN MEMBERSHIP—

Yearly Subscription £3 3s.

This entitles members to :—

Sittings at reduced fees.

Use of up-to-date Psychical Loan Library.

Free attendance at Lectures and Special Demonstrations.

A free copy of the College Quarterly, "Psychic Science"
(Illustrated).

COUNTRY MEMBERSHIP—

Yearly Subscription £2 2s.

Those living beyond a radius of 25 miles of London are eligible.
Privileges as for Town members: Monthly Library Parcel free.

*N.B.—When more than one of a family becomes a member,
for such second member the Town subscription is
fixed at £2 2s., and the Country subscription at
£1 11s. 6d.*

ASSOCIATE MEMBERSHIP—

Yearly Subscription £1 1s.

This entitles Associates to the use of the Library, free attendance at certain Lectures, Classes, etc., and notices of all College events, or *alternatively* to use of Library, a free copy of the College Quarterly. (No reduction is allowed on sittings.)

OVERSEAS MEMBERSHIP—

Yearly Subscription £1 1s.

This entitles members to advice by Correspondence, notices of College events and a copy of the College Quarterly, "Psychic Science," and privileges as full members when in London. Membership dates for one year from date of joining.

The College provides practical demonstration of Psychic facts.
Inquiries by letter are invited. Visitors are welcome.

The Honorary Principal or Secretary can be seen any day between
11 a.m. and 5 p.m., except between 1 and 2 p.m.

The Office is open on Saturdays 10 a.m. to 12 noon.